(...أنا خاتم النبيين لا نبي بعدي.)

Prophet Muhammad (PBUH) said:

"I am the Last of the Prophets and there is no prophet after me."

The Finality of the Prophethood

&

the Ahmadiyya

PERWEZ

Editing, Notes & Translation

Tariq Hashmi

Revised Edition-2019

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HARD COVER ISBN: 9798857209394

PAPERBACK ISBN: 9781794020214

Available at: Amazon.com

DEDICATION

Lovingly, I dedicate this effort to my mentor and spiritual leader Dr. Allama Muhammad Iqbal (RA) whose poetry and prose opened up new vistas of vision for me to understand some of the most complex religious issues in the simplest way. To me, he is what the mystic Rumi was to him, though I do not occupy the place that he did in relation to Rumi.

I also dedicate this effort to my very dear and loving children: **Qandeel**, **Angel**, and **Sharjeel**, and hope that it would be a very good guide for them to understand the Finality of the Prophethood on Muhammad (PBUH) as the Last Prophet of Islam.

Tariq Hashmi
Montreal
February 24, 2018

CONTENTS

Abbreviations & Terms		iv
Foreword		v
Foreword to Translation		vii
Chapter - 1	The Backgrounder	1
Chapter - 2	Some Basic Terms	15
Chapter - 3	The Evolutionary Prophet	64
Chapter - 4	Mr. Mirza & the Muslims	102
Chapter - 5	A New *Ummah* (Community)	195
Chapter - 6	'The Ahmadiyya', a Political Move	217
Chapter - 7	The Lahore Ahmadiyya Group	242
Chapter - 8	The Constitutional Position	314
Chapter - 9	What is Prophethood?	324
Chapter - 10	The Complement	334
INDEX		341

ABBREVIATIONS AND TERMS

Ahmadi* or *Ahmadiyya	The follower(s) of Mirza Ghulam Ahmad.
Akhbar Al-Fazl* / *Al-Fazl	A newspaper issued from Qadian to support claims of Mr. Mirza and his successors.
Al-Hakam	A newspaper of the Ahmadiyya.
Anmbiya	Plural of *Nabi*.
Centennial *Mujaddad*	A *religious revivalist* that is *supposed* to come at the beginning of every century.
Deen	Code of Life
Jihad	*Struggle* in the way of Allah.
Kashf	Unveiling (or appearance of something).
Khatamun Nabiyyin	To the Muslim: the Last Prophet (of Islam). To the Ahmadiyya: the 'seal' of the prophets.
Khatamul Anmbiya	It means the same as: *Khatamun Nabiyyin* .
Ilham	Intuition (*supposedly* from God).
Mumin	A staunch Muslim.
Nabi	The Prophet. Plural: *Nabiyyin*.
PBUH	Peace be upon him.
PBUT	Peace be upon them.
Qital	*Fighting* (and killing).
Rasool	Literal meaning: the sent one. In Quranic terms: a Prophet sent to people.
RA	RaziAllah-ho-Ta'ala Anho: (May Allah be pleased with him). Or, Rah'matullah Alaih (May Allah's mercy be upon him)
Qadiani	A follower of Mirza Ghulam Ahmad
Rusul	Plural of *Rasool* (Messenger).
Sura* / *Surah	A chapter of the Holy Quran.
Ulema	Plural of *Alim*, a learned person.
Ummati	A follower of a prophet.
Ummah	On the whole, the followers of a prophet.
Verse	A sentence in a Surah.
Wahi	*Divine Revelation* from Allah (God).
Walaya*, or *Walayat	State of being a Saint.

In the name of Allah.

FOREWORD

(The First Edition)

The manuscript of this book was completed by April 1974 and our intention was to get it printed exquisitely; but, the incident at the Rabwah[1]station in May 1974, gave a fillip to its early publication as the people pushed for the same. Hence, scribing was completed, in haste, by June and the book was sent to press. In the meantime, the government of Pakistan banned publication of any literature against the Ahmadiyya (or the Ahmadi); therefore, the book could not see the daylight.

On September 7, 1974, the government of Pakistan declared both the branches of the Ahmadiyya non-Muslim; however, this ban on publication remained in force. Later on, when it was lifted, the book saw the print. While you go through the book, it is recommended to keep in mind that it was jotted down before the above-said declaration of the Government. After studying it, you would agree that its contents have not lost their lustre even after the official declaration of the Ahmadiyya as non-Muslim.

You may find some conceptual explanations contrary to the traditional argument/beliefs e.g. the discussion about the Resurrection of the Christ, the appearance of the *Mahdi*, and that

[1]**Note**: *Rabwah* that has been renamed *Chenab Nagar* is a small city in District Chiniot, Punjab, Pakistan. Rabwah, as the Ahmadiyya prefer to call it, is famous for being the headquarters of the people who follow the Ahmadiyya religion since September 20, 1948 when the community moved its headquarters from Qadian, India, to Pakistan after its creation in 1947, and leased the area of the present-day Chenab Nagar (Rabwah) from the government.

of a *Mujaddad* (the religious reviver), the possibility of *Ilham* (intuition) and that of *Kashf* (unveiling) as a religious experience. These explanations may be strikingly different. In this case, one must recall that Mr. Perwez's standpoint about all the religious concepts and ideologies is that they must be judged by the criteria set by the Holy Quran. Whatever comes up to this criteria must be accepted. And, whatever is against it must be rejected. In the light of the Quranic criteria, he has evaluated all these traditional beliefs and concepts. If you are not in line with this standard of evaluation, you are at liberty to form your own point of view. Mr. Perwez does not like to engage in any debate in this regard. Incidentally, according to his Quranic insight, these traditional human concepts and ideologies are extraneous to the bases of Islam. Hence, they cannot be the criteria for or against an individual's faith (*Iman*).[2] However, to the issue of 'the Finality of the Prophethood', they have an irrevocable relation.

In our opinion, it is a unique book on the topic that, not to speak of the Muslim, if read dispassionately, would be useful to the Ahmadi also. You would, nowhere, find such an authentic, documented and exact discussion on this subject.

May Allah accept this humble and lifelong effort of the author!

Wassalam (May peace be upon you all!)

Tolu-e-Islam Trust ®

25-B, Gulberg 2, Lahore (Pakistan)

[2]**Note**: *Iman* is a set of Quranic beliefs, the faith of a Muslim.

In the name of Allah.

FOREWORD TO TRANSLATION

To me, the Ahmadiyya religion is a cactus that sprouted in the fertile environment surrounding a sceptic and credulous Indian mind that fell an easy prey to the tantalizing temptations from his imperialistic masters. The Indian soothsayer, Mirza Ghulam Ahmad's repeated confessions of the favours bestowed by the British Government (in India) on him, and his ardent counselling to his followers for loyalty to the British Government, are the bases of my above-said assumption.

For me, the reasons behind presenting this book are multiple, interspersed over the past 25 years, dating back to my university days in Pakistan. One of them is as follows:

Most probably, it was March 1992, give or take a month. I was travelling by train from Lahore to my native city, Chiniot. Around me, there were a few young men of my age. Two of them were wearing ordinary, white, prayer-caps, usually used in Pakistan. By their appearance, they *looked* to be students in some Islamic *Madrassa* (school). We fell into a light chat and inquired one another as to our respective destination-city.

After introducing myself, when I inquired my two caps-wearing agemates as to their destination, one of them put forth a sly smile and said: "a station after Chiniot". The reply was so interesting that I had to name the station to be confirmed, "Rabwah?" "Yes", the third of us confirmed, with a serious air. Twenty-five years have gone past; but, I still remember the conversation that ensued.

"Are you *Mirzai*[3]?" was the first question that I asked in a hesitant tone after the serious, capped-guy confirmed their destination.

"No! We are Ahmadi", the first of the two replied with an annoyed air at my use of the word "Mirzai".

Being more than an average person interested in religious discussions and tinted by a university-level hostelite's inquisitive thirst for 'knowledge', my next question was a bit more rash and offensive in nature, though I exerted all of my capabilities to sugar-coat it in the softness of my intonation:

"Do you think that a prophet can come after Muhammad (PBUH) when, as a matter of fact, he was the 'Last' Prophet of God?". Anyone could feel my stress on the word 'Last'.

It was all that unleashed a discussion spanning over almost the rest of the journey for approximately more than two hours.

"Do you know the difference between a *Nabi* and a *Rasool*?"[4] The sly-smile, with a light grin, put a question to answer mine.

"Yes, I do. A *Nabi* (Prophet) was without a book from God, but a *Rasool* (Messenger) did bring one." It was all that I uttered to show off my *learning*.

"Yes. Exactly! You are right!" Beaming, he replied with a deepened grin. "And, can you give me an example of this?" he continued.

"Moses and Aaron – the former brought the book *Torah*, while the latter, Aaron, assisted and followed him. So Moses was the

[3]**Note**: In Pakistan, a follower of Mirza Ghulam Ahmad of Qadian is usually called a 'Mirzai'.

[4]**Note**: These terms have been explained at length in Chapter 2.

Messenger, while Aaron was the *Prophet*." I explained.

"Yes, you are 100% right. And, you know the verse in the Quran that reads like this: **مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَٰكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا.** "Muhammad is not the father of any man among you, but he is the messenger of Allah and the *Seal* of the Prophets; and Allah is Aware of all things." (33 / 40).

"Yes, I do know that. And, that was why I said that Muhammad (PBUH) was the *Last Prophet* and that none could be a *prophet* after him." I confirmed my learning in a buoyant air.

The satisfaction sitting on the face of the sly-smile was very disturbing for a young university student like me, though, till that moment, I did not consider myself raw in the art of religious debating.

"Yes. And, you are 100% right, but you have not carefully considered the verse in question. Allah (God) has finished sending the *Anmbiya* (the Prophets), but not the *Rusul* (the Messengers)." The sly-smile explained.

I re-considered the verse in my mind trying not to let my countenance down.

"Yes," I admitted. "But it applies to both of them" I insisted.

"How comes that? You know, as you have already explained, that there is a difference between a *Nabi* and a *Rasool*. Allah has finished the line of the *Anmbiya* (prophets) but not that of the *Rusul* (the Messengers). Mirza Ghulam Ahmad is a Messenger and has his message (the Book) in the form of his 'revelations' that descended upon him. That is why we, the Ahmadi, believe in him." Very *convincingly*, the sly-smile explained. In the meantime, his comrade, who '*appeared'* naïve in the art of

debating kept his calm and did not participate in our discussion.

The above points of discussion, inter alia, were discussed, as already said, over a span of more than two hours. Fortunately, there was no pugnacious pungence during argumentation from either side, except the ironical smile sitting on the lips of my interlocutor, perhaps due to a 'sense of superiority' of having the backing of a '*prophet'*.

I have no hesitation in admitting that at that moment, after the dissection at the hands of the sly-smile, I *was* not fully convinced of the soundness of the *arguments* I was presenting. However, at that moment, my admission of my lack of knowledge on the subject and of the Holy Quran kept the spirit of my faith above waters. Despite being objectively defeated, I was not subjectively convinced; but, I had no argument to put up to the sly-smile to refute his apparent victory.

Having sensed my 'defeat', both of them formed a sort of 'hope' of getting me 'convinced', and this led them to invite me to their place at Rabwah, the cultic headquarters of the Ahmadiyya in Pakistan. I dropped at Chiniot. They continued their journey to the *next* station.

My faith, by the grace of Allah (God) was supported by my eye on the world history, and the matchlessness of the Quran as described, for example, in: **أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا۔** "Will they not then ponder on the Qur'an? If it had been from other than Allah they would have found therein much incongruity." (4 / 82). And, as in: **أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ۔** "Or say they: He hath invented it? Say: Then bring a Surah like unto it, and call (for help) on all ye can besides Allah, if ye are truthful." (10 / 38).

Or, as in (11 / 13-14), coupled with the claim of the Quran for

being complete and perfect: **اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِينَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ.** "This day have I perfected your religion for you and completed My favor unto you, and have chosen for you as religion AL- ISLAM." (5 / 3).

Further, the verses like:**وَتَمَّتْ كَلِمَتُ رَبِّکَ صِدْقًا وَّ عَدْلًا ؕ لَا مُبَدِّلَ لِكَلِمٰتِہٖ** "Perfected is the Word of thy Lord in truth and justice. There is naught that can change His words" (6 / 115), and **سُنَّةَ اللّٰهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ ۖ وَلَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيلًا.** "It is the law of Allah which hath taken course aforetime. Thou wilt not find for the law of Allah aught of power to change." (48 / 23), had already cemented my faith in the soundness of the Holy Quran.

The above-quoted verses had already been in my study during my under-graduation degree. What I felt was that the lacuna lied somewhere regarding the traditionally accepted description of the '*distinction'* between a *Nabi* (Prophet) and a *Rasool* (Messenger). All thanks to Allah, I have never been credulous, and I take everything with a grain of salt until I am satisfied with my research on it. A sense of research and love of knowledge had already been sown in my life by my beloved father, and I am really indebted to him in this regard.

Therefore, keeping in view the verse of the Holy Quran: **قُلْ هَاتُوا بُرْهَانَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ** "Say! Bring your proof, if ye are truthful!" (27 / 64), I started looking for the 'proof' that could convince me that the verse No. (33 / 40) applied equally to both the words, the *Nabi* and the *Rasool* in the said verse of the Quran.

It took, however, another five years to reach the proof. In the meantime, I completed my graduation in English language and literature and joined a bank to earn the most wanted thing in life, the livelihood. Side by side, I continued religious studies, not specifically focused on finding an answer to the questions that arose out of my discussion with the sly-smile of

Rabwah. In these five years, I had only a few opportunities to discuss my dilemma with the religious scholars called *Ulema*. However, they could not, as expected, give a satisfactory, scholarly answer to the question.

Around 1997, through a friend, I came in touch with a book by Mr. Ghulam Ahmad Perwez,[5] and I continued reading him for around two years, and, to my luck, I was able to find the answer to the question: Is there really a difference as is traditionally held between a *Nabi* and a *Rasool*?

The question was comprehensively answered in the light of the Holy Quran in his book: *Khatm-e-Nabuwat Aur Tahreek-e-Ahmadiyat*. My reason, tinted by modern scepticism under the influence of English literature and the young spirit could not find any fault with it.

Why Did I Undertake to Present this Book?

Once, in late 2017, while browsing my Facebook account, I

[5]**Note**: Mr. Ghulam Ahmad Perwez (1903–1985) was an ex-bureaucrat, Quranic scholar from pre-Independence India. He moved to Pakistan after its creation and joined the civil service; but, he took an early retirement and dedicated his life to expound and spread the teachings of the Quran. He was focused primarily on systematically interpreting the Quranic themes and Allama Iqbal's writings in the light of the Holy Quran with an aim to reorganize the Pakistani society on the Quranic lines. Sometimes, he has been called an "Islamic Socialist", a staunch adherent of the idea of interpretation of the Quran by the Quran. Many conservative Islamic scholars criticized Perwez throughout his active years, although he was well regarded among the educated class. His book: *Islam: A Challenge to Religion* is considered one of the most influential books in the history of Pakistan. However, his charisma lies in his lengthy series of books, in Urdu language, to understand the Holy Quran, called '***Silsala Ma'arful Quran***', that is available at http://tolueislam.org/urdu-books/

came across an advertisement from the Montreal Ahmadiyya community. They were inviting people to an event, organized by them. I knew that the Ahmadiyya pass themselves for *Muslim* to the common people. A common Ahmadi *may* innocently believe that he is a *Muslim*; but, those who have read the works of Mr. Mirza do so purposefully. I went through the contents of the account that had posted the advertisement on Facebook and found that a lot of propaganda was being done by them in the name of *Islam*.

Considering the Ahmadiyya *Muslim*, some people, mostly non-Muslim, had posed some questions and the masqueraded 'Ahmadi' was trying to answer them as a 'Muslim'.

In order to present a Muslim's point of view, I exposed the masqueraded guy. The discussion went beyond the normal length and I had to write an article of approximately 8000 words. When I started posting it on the Facebook account of the said phoney, they got it banned by Facebook. And I could not post it anymore. Anyhow, I continued exploring their activities in Montreal, across Canada and the US, and I was surprised to find that they were very active in conducting various events such as *Meet a Muslim*. Both the print and electronic media usually extend coverage to them for the schism motives that are very open and clear. The non-Muslim and the new converts to Islam are unable to comprehend as to why the Ahmadiyya are ***not*** Muslim? Most of the world considers them a 'sect' of the Muslims. This belief is ***not*** true.

Being from Pakistan, having an understanding of the people of the sub-continent, and with an added flavour of life in the North America that has a mixture of varied cultures, languages, religions, ideas, intellect tainted by everything except certainty & constancy, checkered beliefs that in turn are challenged by both the local and the exotic onrush of myriads of assertive (secular,

ritual and religious) concepts, I felt it imperative to present a book to the English speaking world on the subject, on a scholarly level without dogmatic biases.

Such a book was also needed to understand the following questions:

1. What is 'the Finality of the Prophethood'?
2. Is Muhammad (PBUH) 'the Prophet of Islam', or 'the Last Prophet of Islam'?
3. What is the Ahmadiyya Movement?
4. What are the claims of its prophet, Mirza Ghulam Ahmad of Qadian, and why & how did he evolve his claims?
5. Is there any reality behind the Ahmadiyya's claim to be a *Muslim* '***sect'*** ? If not, why were they (and still are) insistent on being called '*Muslim'*?
6. How did the traditional Muslim *Ulema* debate with Mr. Mirza? And, in this regard, what were the pitfalls for them?
7. How much did the Muslim *Ulema* succeed against him?
8. Was there ever any need of debating with him; hence with any of his follower?
9. What was (and is) actually needed in this regard?

Therefore, in order to answer the above questions and to bring their beliefs to light, I started to look for a book in English language that might have comprehensively explained how Mirza Ghulam Ahmad (1835 – 1908) of Qadian, India, started on a journey of claims to reach his desired destination of *prophethood* so that the English speaking world, especially the new converts to Islam could save themselves against the masqueraded onslaughts of the Ahmadiyya workers. While doing my search, I also came across various websites like

http://www.ahlus-sunna.com/ of Ahlus Sunna, http://www.irshad.org/ of Idara Dawat-o-Irshad, USA, http://www.khatm-e-nubuwwat.org/ etc., but could not find any convincing book or any comprehensive website material that could be presented to a logical, research-oriented, western mind. I had read extensively on the topic, including the original writings of Mr. Mirza, the leader of the Ahmadiyya. But it was all in the Urdu language.

The best book on the subject that I came across, some 20 years ago, was the one published by Tolu-e-Islam, Lahore (Pakistan), written by its erudite scholar and patron, Mr. Ghulam Ahmad Perwez[6].

This lack of any convincing material or book in English language led me to embark on translating the book by respected Mr. Perwez, and to annotate it so that I could make the subject matter clearer to the English readership. Although it was a huge task, coupled with all the pitfalls of a true translation of the religious terms, the concepts expressed in Urdu, and incidentally the Persian language vocabulary, yet, relying on the nobility of the purpose and the help from Allah, the Almighty, I decided to start my task.

The first thing was to get permission from *Idara Tolu-e-Islam* that I thought could be very particular and restrictive in

[6]**Note**: For discussion sake, Mr. Ghulam Ahmad Perwez (1903 – 1985) must not be confused with Mirza Ghulam Ahmad (1835 – 1908) of Qadian. Though not contemporaries, they were, spiritually, staunch enemies. The former defended 'the Finality of the Prophethood (and the resultant Messengerhood)' on Muhammad (PBUH). The latter, however, tried to break into the castle of prophethood, and put forth a series of claims to become 'the Promised Messiah', a 'prophet', a 'messenger', etc. So, hereinafter, we will refer to the former as Mr. Perwez and to the latter as Mr. Mirza.

issuing such a permission. However, quite in consonance with the cosmopolitan spirit of Islam, *Tolu-e-Islam* granted me permission to translate and to publish the book from any publisher in the world. In this regard, my acknowledgments and special thanks are due to brother Hussain Kaisrani whose active and sincere efforts facilitated such a permission. My thanks are also due to Prof. Dr Zahida Durrani Sahiba, Executive Head, *Tolu-e-Islam Trust*, Lahore, who actually issued the permission letter, conveyed to me by Mr. Hussain Kaisarani, via email on September 10, 2017. For that, I am deeply indebted to, and pray for both of them. I am also grateful to brother Abdul Hadi Fenane, in Montreal, who provided me with the Holy Quran in MS Word that helped me a lot in this noble task.

As the original book of Mr. Perwez is in the Urdu language written in view of the Pakistani readership, my explanatory comments appear in the form of footnotes to explain certain terms, topics, issues, etc. in order to facilitate the English readership, especially in the West and in Africa, the readers who have no relation to and no experience of a prolonged living either in Pakistan or in India and who have never participated in the related religious discussions, nor have they read any of Mr. Mirza's original books in the Urdu language. Mr. Mirza wrote extensively in Urdu. Some of his writings are in Arabic and Persian also.

Like any book editor & writer, I am, as a Muslim, also unconsciously subjected to my personal beliefs; however, I have made maximum effort to keep my explanatory notes impartial in the light of the Holy Quran, that is the deciding factor on the subject i.e. 'the Finality of the Prophethood' on Muhammad (PBUH). To some extent, I have edited the original book (in Urdu) by Mr. Perwez, and have further strengthened the references to Mr. Mirza's books by giving page number of

Ruhani Khazain volumes, published by the Ahmadiyya community, based in Rabwah, Pakistan, and in London, the UK. Besides, I have added page number and column number to the references to various Ahmadiyya newspapers that Mr. Perwez quoted in his original book. In order to keep my explanatory notes on the level of learning and impartiality, I have carefully revised the book so that we may not infringe the constitutional boundary of the Holy Quran on the subject. However, it is a human effort which may not be fully devoid of errors.

Regarding the topic, I feel honoured to mention the first serious and truly scholarly and unchallengeable effort made by my respected mentor & spiritual leader Dr. Allama Muhammad Iqbal (RA) in the form of an article '*Qadianis and Orthodox Muslims*' that prompted Pandit Jawahar Lal Nehru to publish a few articles in *The Modern Review* (Calcutta). It was in reply to these articles from Mr. Pandit that Dr. Iqbal had to write a detailed rejoinder titled '*Reply to Questions Raised by Pandit Jawahar Lal Nehru*'. It was the same treatise that was, later on, published under the title: ***Islam and Ahmadism***.

Dr. Iqbal's approach in the initial article titled '*Qadianis and Orthodox Muslims*' was easy to understand; but, the rejoinder was discoursed on a high level of learning that challenged the abilities of a common reader. His approach in giving a background to the Ahmadiyya movement and the reasons lurking in the melancholic mind of its founder Mirza Ghulam Ahmad of Qadian was, of course, quite at the desired level of the philosophical discussion, and it proved a deciding factor in making a winning case against the Ahmadiyya. In this regard, in order to understand why Mr. Pandit was supportive of Ahmadism or Qadianism, it would not be impertinent to quote a long passage from '*Islam and Ahmadism'*. Dr. Iqbal writes:

"I am inclined to think that my statement on Qadianism-no more than a mere exposition of a religious doctrine on modem lines-has embarrassed both the Pandit and the Qadianis, perhaps because both inwardly resent, for different reasons the prospects of Muslim political and religious solidarity particularly in India"… (Mr. Nehru) "thinks, wrongly, in my opinion, that the only way to Indian Nationalism lies in a total suppression of the cultural entities of the country through the interaction of which alone India can evolve a rich and enduring culture. A nationalism achieved by such methods can mean nothing but mutual bitterness and even oppression. It is equally obvious that the Qadianis, too, feel nervous by the political awakening of the Indian Muslims, because they feel, that the rise in political prestige of the Indian Muslims is sure to defeat their designs to carve out from the *Ummat* of the Arabian Prophet a new *Ummat* for the Indian Prophet"…"For the benefit of those who want further elucidation of the general Muslim attitude towards the Qadianis, I would quote a passage from Durant's *Story of Philosophy* which I hope will give the reader a clearer' idea of the issue involved in Qadianism. Durant has in a few sentences summed up the Jewish point of view in the excommunication of the great philosopher Spinoza. The reader must not think that in quoting this passage I mean to insinuate some sort of comparison between Spinoza and the founder of Ahmadism. The distance between them, both in point of intellect and character is simply tremendous. The "God-intoxicated" Spinoza never claimed that he was the centre of a new organization and that all the Jews who did not believe in him were outside the pale of Judaism. Durant's passage, therefore, applies with much greater force to the attitude of Muslims towards Qadianism than to the attitude of the Jews towards the excommunication of Spinoza. The passage is as follows:

"Furthermore, religious unanimity seemed to the elders their sole means of preserving the little Jewish group in

> *Amsterdam from disintegration and almost the last means of preserving the unity, and so ensuring the survival, of the scattered Jews of the world. If they had had their own state, their own civil law, their own establishments of secular force and power, to compel internal cohesion and external respect, they might have been more tolerant; but, their religion was to them their patriotism as well as their faith; the Synagogue was their centre of social and political life as well as of ritual and worship; and, the Bible whose veracity Spinoza had impugned, was the 'Portable Fatherland' of their people; under the circumstances they thought heresy was treason, and toleration suicide."*
>
> Situated as the Jews were - a minority community in Amsterdam - they were perfectly justified in regarding Spinoza as a disintegrating factor threatening the dissolution of their community. Similarly, the Indian Muslims are right in regarding the Qadiani movement, which declares the entire world of Islam as *kafir*, and socially boycotts them, to be far more dangerous to the collective life of Islam in India than the metaphysics of Spinoza to the collective life of the Jews. The Indian Muslim, I believe, instinctively realizes the peculiar nature of the circumstances in which he is placed in India and is naturally much more sensitive to the forces of disintegration than the Muslims of any other country…Those who talk of toleration in a matter like this are extremely careless in using the word "toleration" which I fear they do not understand at all."[7]

Talking about 'the Finality of the Prophethood', Dr. Iqbal (RA) in his article '*Qadianis and Orthodox Muslims*' that preceded the publication of *Islam and Ahmadism*, said:

[7] **'Islam and Ahmadism'**, pp. 8-12. Published by Sh. Muhammad Ashraf, 7-Aibak Road, Lahore, Pakistan, edition: 1980.

> "This idea of *Finality* is perhaps the most original idea in the cultural history of mankind: its true significance can be understood only by those who carefully study the history of pre-Islamic Magian culture in Western and Middle Asia. The concept of Magian culture, according to modem research, includes cultures associated with Zoroastrianism, Judaism, Jewish Christianity, Chaldean and Sabean religions. To these creed-communities, the Idea of the continuity of prophethood was essential, and consequently they lived in a state of constant expectation. It is probable that the Magian man psychologically enjoyed this state of expectation. The modem man is spiritually far more emancipated than the Magian man."[8]

It was this *emancipation* of Islam from the rituals and a constant state of awaiting a *liberator* that was intolerable for the anti-Islam forces like the Ahmadiyya. They wanted to keep Islam in a state of inaction. The anti-Islam forces want to keep the Muslim in a state of waiting for someone who would never appear, thus psychologically demoralizing and leading to *wu wei* or a philosophy of inaction, a condition that is best described by Samuel Beckett's coined phrase 'Waiting for Godot'[9].

In view of Dr. Iqbal's erudite writing for the scholarly readers, a simpler and easier-to-understand approach was needed for those who never came across the topic. It was also needed to meet the challenges that the 'Quranic Islam' has been facing in Europe and North America at the hands of the

[8] Ibid, p. 59.

[9]**Note**: 'Waiting for Godot' is the name of a play by Samuel Beckett, , in which two characters wait for someone named *Godot* who never appears.

Ahmadiyya since the 1920s, especially in view of the questions that we have raised above.

In the Holy Quran (5 / 51), the Muslim have been forbidden to take friends from among the Christians, and the Jews: **يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۘ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ** "O ye who believe! take not the Jews and the Christians for your friends and protectors: they are but friends and protectors to each other." Also see: (5 / 80), (3 / 28), (3 / 118), (9 / 23), etc.

The reason for this prohibition has also been told (2 / 120): **وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ** "Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion." This has been proved historically since the revival of Islam in the world at the hands of Muhammad (PBUH), 'the Last Prophet of Islam'. However, since the birth of Ahmadism in the late 19th century, there has been much love lost between the Ahmadiyya, the imperialist Christianity and the usurping Judaism. Even today, a good number of the Ahmadiyya are serving in the repressive forces of Israel to suppress the Palestinian cause. That is why the Palestinians hate the Ahmadiyya cult. Israel who has never been ready to accept the aboriginal Palestinians in the area, has, however, open-heartedly, accepted the exotic Ahmadiyya religion on the territory of Israel and extended full-fledged support to them to establish at *Kababir*, a neighbourhood on Mount Carmel in Haifa, Israel. *Kababir* acts as the Middle East headquarters of the Ahmadiyya Community. The Judaic-Ahmadiyya relations started in the 1920s when Mirza Basheer-ud-Din Mahmood visited the area in 1924. The Ahmadiyya place of worship, named *Mahmood Mosque*, was set up in 1931, and later extended in 1980s. Israel also permits to recruit the Ahmadiyya people in its army. On the other hand, the relationship between the imperialist Christianity and the Ahmadiyya is an open secret.

You will discover a lot on it in the coming pages.

Mr. Mirza Following the Footsteps of Aswad Ansi and Musaylimah for Worldly Success

In my opinion, Mr. Mirza and his immediate successors took a leaf from the successful *political* life of Muhammad (PBUH). And, under influence of intellectualism, they considered Muhammad (PBUH) *only* as an extremely gifted *political* personage, devoid of Godly inspiration, who not only created a distinct class of the Muslim at the end of the ancient period but also gave a highly intellectual Code of Life, the Quran, to the world at large.

Like Aswad Ansi and Musaylimah, the Ahmadiyya leader aspired to scale the heights of some priority position in the world. A close look at the deprived and paupered childhood of Mirza Ghulam Ahmad of Qadian that he had to lead under the hard up parents shows that it led him to a necessitous and deprivation mindset. This worked throughout his life. The successful economic career of his childhood friend Maulana Muhammad Hussain Batalvi (c.1840-1920), left a pang of jealousy in Mr. Mirza. Aspiring to scale the heights of a venerated position, he assumed a spiritual role, and it did not fail him from the worldly standpoint. However, his insular and envious vision left a legacy of dissatisfaction and jealousy for his followers who have become reputed for falling for money like the Jews. The Ahmadiyya cultic and secretive activities seem closely following the footsteps of the freemasons to achieve their ends. Thus the Ahmadiyya leaders have taken prophethood as a position to attract worldly prerogatives.

Mr. Mirza was also inspired by Babism. Warned by the mistake of segregation made by Bahaullah (1817 – 1892), he tried to twist out explanations from the verses of the Holy Quran to eat

the cake and have it. However, his sophistry and prevarication could not stand before the undentable teachings of the Holy Quran, and, his theatrics of prophethood for sailing under false colours were unearthed too soon for him. His successor-caliphs also have been trying to follow his footsteps.

In this regard, only a teaser from the *Akhbar Al-Fazl*, the representative newspaper of the Qadian Ahmadiyya Group would suffice in this foreword. The rest is in the pages to come.

On page 5, column 2, *Al-Fazl*, in its issue dated: July 17, 1922, quotes Mirza Basheer, the second caliph of the Ahmadiyya:

> "*The Hindu and the Sikh are the 'People of the Book', because, they are the corrupted sects of the Muslim*".

The students of comparative religions cannot *digest* this '*historical* information' by the second caliph of the Ahmadiyya. Further, in the next column (i.e. No. 3), *Al-Fazl* has discussed the religious philosophy of the Ahmadiyya propounded by Mirza Basheer-ud-Din Mahmood under the heading: <u>The Playground of Spiritual Progress:</u>

> "It is correct that every person may progress spiritually and can attain any level; <u>he can even surpass Muhammad</u> (PBUH). However, the point to note is that Muhammad (PBUH) excelled everybody. And, God has confirmed that he (Muhammad PBUH) even excelled the generations to come. This argument may, now, instigate people against us; but, it is not going to work in future. It is because, if the road to spiritual progress is blocked, Islam has no attraction. And, <u>*it is not meritorious that one is helped to excel*</u> and the others are not let to."

The above extract shows that the Ahmadiyya leaders, like Abu Jahal, are not only jealous of the position of Muhammad (PBUH), they are distrustful of the justice of Allah (God) too. As already pointed out, they, like Aswad Ansi and Musaylimah,

wanted (and want) to scale the heights of some priority position in the world. The deprived and paupered childhood of Mr. Mirza coupled with his jealous deportment vis-à-vis the successful debut of his sometime fast friend, Mr. Batalvi, made him behave like a grumpy child even in the domain of faith that he used to exact money from the imperialists as well as the common people. His unrequited infatuation of Mohammadi Begum added insult to injury. Thus his writings left a legacy of dissatisfaction and jealousy for his successors and followers who proved very loyal to his and their masters the Britishers and their friends. Despite seeing the preposterously false claims of their prophet, his successors are also treating his prophethood as a position to bring grist to their mills.

In my opinion, when the Muslim *Ulema* debate with the Ahmadiyya or refute the ***claims*** of Mr. Mirza, the purpose is not just to refute them. One may make any sort of claims one likes. People have been making claims even to be God. The purpose to refute the claims is to distinguish the Quranic teachings of Islam from falsehood, and to indicate the *interpolations* that the Ahmadiyya want to introduce as "*the real Islam*".

The Muslim *Ulema* do not debate with the people who follow Baha'i religion or Babism; because, they separated themselves from the Muslim and founded a 'separate' religion. On the contrary, the Ahmadiyya tried to interpolate their teachings in the Quranic ones, and named them '*Islam'* in order to serve the ulterior aims of imperialism and colonialism in the 19th and the early 20th centuries. In the late 20th century and afterwards, the political scene in the world has taken a new turn. After colonialism could not continue its grip on India and the Arab World, despite all-out efforts of the Ahmadiyya to inculcate the servile spirit of Qadianism into the Muslim *Ummah* , it has taken a new form to distort the *Quranic* teachings of Islam. The reasons of failure of the Ahmadiyya efforts in the early 20th

century to subdue '*the Quranic Islam*' - in the Indian subcontinent and outside in order to perpetuate imperialism of their white masters - are multiple in nature, ranging from circumstantial to political and religious.

Even the non-Muslim Indian scholars, like Dr. Shankar Das had realized the threat that the Qadianism (the Ahmadiyya) posed to Islam, especially in the Indian subcontinent. In this regard, his article appearing in the newspaper *Band-e-Matram*, dated: April 22, 1935 is very revealing. People like him realized that growth of *Qadianism* would lead to growth of *Indianism* at the expense of *Pan-Islamism*; because, Qadian happened to be in India.

However, the world of faith is not shaped by human hands. As well put by Dr. Iqbal, during the days of their crisis, it has always been Islam who saved the Muslim, not the vice versa. This very rightly applied to the fate of the Muslim, on religious and political level, in the Indian subcontinent vis-à-vis the Ahmadiyya and imperialism. The preserved and unadulterated teachings of the Quran worked wonders in this regard. Of course this happened at the hands of the personages like Dr. Iqbal, Ahmad Raza Khan Barelvi, Ghulam Ahmad Perwez, Maulvi Sanaullah Amritsari, Maulvi Abdul Hakeem, Maulvi Muhammad Hussain Batalvi, Maulana Muhammad Aslam Jairajpuri, etc. on the doctrinal side, and Muhammad Ali Jinnah (the Quaid-e-Azam) and his sincere companions, on the political side.

Dr. Muhammad Iqbal (RA) revived and warmed the blood of the depressed nation; the Muslim *Ulema*, with their own limitations, coped with the people like the Ahmadiyya; and, Muhammad Ali Jinnah (the Greatest Leader of the Indian Muslims) secured them a separate homeland. All of them worked at their level and contributed to renaissance of the Muslim. Even the peoples of the other Muslim regions were inspired by their burning zeal.

‘God’ becomes a Mythological ‘god’

To me existence of Islam, Islam as presented and propounded by Muhammad (PBUH) depends upon the preservation of the Quran which, in turn, depends upon ‘the Finality of the Prophethood’ on Muhammad (PBUH). That was why, the Holy Quran in its Chapter 33, verse 40, made it a point to declare Muhammad as *Khatamun Nabiyyin*, the Last of the Prophets. If the word *Khatamun Nabiyyin* was to be interpreted as ‘the Seal of the Prophets’ (Seal to *certify* prophethood of any succeeding prophet, as is held by the Ahmadiyya), Allah’s *Samadiyyat* (**صمديّت**) (non-dependence of God on anything) is far from such a limitation or dramatization as to seek ‘*the Seal*’ (approbation or certification) of Muhammad (PBUH) in order to confer ‘the investiture of prophethood’ on any subsequent prophet, and put on him the appellation of *Khatamun Nabiyyin* only as a ‘decoration’. God is not *God* if he is subservient to any being, be it Muhammad (PBUH) or any other one. He is the uncaused cause behind all the existences and causes. Hence, interpreting *Khatamun Nabiyyin* as ‘*the Seal of Prophets*’, on the part of Mr. Mirza and his blind followers, is a sort of mockery of the Absoluteness or *Samadiyyat* (**صمديّت**) of Allah. In other words, interpreting *Khatamun Nabiyyin* as ‘*the Seal to Certify Prophets*’ makes Allah (God) dependent on His creation, Muhammad (PBUH); ‘God’ becomes a mythological ‘god’.

However, “Glory to Allah! (high is He) above the partners they attribute to Him” : **سُبْحٰنَ اللهِ عَمَّا يُشْرِكُوْنَ** .

A Misconception about Dr. Allama Iqbal (RA)

Dr. Allama Muhammad Iqbal’s name needs not any introduction in the philosophical circles of the East and the West alike. His poetry in Persian and Urdu, and his Lectures in English have left indelible marks on reconstructing the Muslim modern thought

across the world. Hardly any Muslim country can be named where his philosophical poetry has not been translated and taught or his famous prose work, *Reconstruction of Religious Thought in Islam* has not been acclaimed. In this regard, the West is also a no-exception. Any westerner who claims to be an orientalist cannot study modern Muslim thought without reference to Dr. Iqbal. Such is his enormous influence in the modern world of Philosophy and Religion.

However, a grave misconception has deliberately been created around his personality. Though his works are self-evident to contradict this misconception yet I am attempting to write a few lines only to satisfy my conscience in this regard.

Some pseudo-scholars of history, due to early appreciation of Mirza Ghulam Ahmad of Qadian by some of the Muslim *Ulema*, conclude, as do the Ahmadiyya, that the Muslim scholars, including Dr. Allama Iqbal were supporting the Ahmadiyya religion in the beginning. Some even said that Allama Iqbal was a follower of Mr. Mirza.

This misconception, however, is due to a misunderstanding of historical events. Maulvi Mohammad Hussain Batalvi was a fast friend of Mirza Ghulam Ahmad. He had supported Mr. Mirza wholeheartedly during publication of the latter's *Braheen-e-Ahmadiyya*, and even wrote extensively in his magazine *Isha'atus Sunnah,* in favour of Mr. Mirza's said book. However, when Mr. Mirza claimed to be '*the Promised Messiah*' around 1891, this led to parting of ways between the two friends. Batalvi became a staunch enemy of Mr. Mirza.

In 1891, Dr. Allama Iqbal (1877 – 1938) was only 13 or 14 years old. After 1891, the Muslim *Ulema* started condemning Mr. Mirza and his views for being against the Quran. Even at the end of the 19the century, Iqbal was no more than 23 years old. But,

we do not see any sign of his being influenced by Mr. Mirza or his religion. Hence, drawing a conclusion that Dr. Iqbal was influenced by Mr. Mirza or by his first publication, *Braheen-e-Ahmadiyya* is no more than a flagrant fallacy. Let us examine it.

Sheikh Abdul Qadir, Bar-at-Law, wrote the *Preface* to *Kuliyat-e-Iqbal*, Urdu. He writes:

> "Excepting practice of the early age, Iqbal's poetry begins a few years before the twentieth century. It was, perhaps, two or three years before 1901, some of his classmates forced him to participates in a *Mushaira* (poetry session) in Lahore. And, they also made him recite a *ghazal*. By that time, he was not known to the people of Lahore."

These are the same years, in which Iqbal is charged for having converted to the Ahmadiyya (i.e. in 1897 A.D.). Then, Sheikh Abdul Qadir dilates upon how he got close to Muhammad Iqbal and convinced him to give his *ghazals* for the former's newly launched magazine *Makhzan* to promote Urdu language. The first poem of Muhammad Iqbal that Mr. Sheikh published in his magazine, *Makhzan*, in April 1901, was '*Himala'*. At that time, Iqbal was around 24 years old. If he had found any attraction in Mr. Mirza, he, in the whim of youth, must have shown some fanaticism regarding his *prophet*, at least in his poetry. Being a debutant poet, he must have attempted to write about his new found belief, and Sheikh Abdul Qadir must have mentioned it.

Besides, Iqbal's poetic mentor was Dagh Dehlvi, not Mirza Ghulam Ahmad of Qadian, who also wrote poetry. Qadian was nearer to Sialkot (earlier for mail to reach) compared to Delhi or Hyderabad Deccan, where Dagh Dehlvi died in 1905. Further, Iqbal never wrote any letter, as far as my research is concerned, to Mr. Mirza who died in May 1908.

Some assert that Iqbal converted to Ahmadiyya ideology in 1897 and went to attend the sermon of the Ahmadiyya prophet in 1904 in Sialkot along with one of his friends. No source except the Ahmadiyya has mentioned this. Hence, we cannot accept this statement. However, even if he ever visited Qadian or Mr. Mirza's Sialkot meeting, it should be viewed, in view of the restless spirit of Iqbal (as his poetry in this age shows), as an act of inquisitiveness, not as a 'dereliction of duty'. Out of the same inquisitiveness, after my immigration to Canada, I attended thrice the Pentecostal Church, the most popular one in Montreal, to find out how the Christians conduct their sermons, and to find out conceptual differences or similarities of demagoguery between the Muslim *Ulema* and the Christian fathers. I was not bold enough, like Dr. Iqbal to visit any non-Muslim camp, in Pakistan, out of fear to be branded a heretic.

Another reason that knocks the bottom of nonsense out of such an anti-Iqbal argumentation is that even his pre-1905 poetry does not make the slightest hint regarding his flair for Qadianism. In this age, he wrote poems like '*Mirza Ghalib*', in memory of Mirza Ghalib, '*Nala-e-Faraq*', about his philosopher teacher, Dr. Arnold, '*Dagh'*, on his poetic mentor, Dagh Dehlvi, '*Iltijae Musafir*' eulogizing Khawaja Nizamuddin Aulia, etc., but nowhere do we find any mention of Mr. Mirza. Again, his poetic period between 1905 and 1908 shows a poem *Abdul Qadir Kay Nam*, a poem that mentions his close friend and editor of *Makhzan*, a magazine aimed at promoting Urdu language. In this period again, he does not mention any clue regarding the Ahmadiyya. Another poem pertaining to the same period is *March 1907*. It also manifests a philosophy that condemned the western civilization and was entirely the opposite of what Mr. Mirza preached against *Jihad*.

How surprising it would be that Iqbal converted to Qadianism in 1897 but he never mentioned his '*prophet*' in his poetry or

prose! This was the age when Mr. Mirza (who died in 1908) was still alive and had already made a claim to be Jesus son of Mary long ago in 1891 A.D., and Maulvi Mohammad Hussain Batalvi, along with the other Muslim *Ulema*, had started a refutation campaign against him.

If we suppose that Dr. Iqbal was a follower of Ahmadism till a few years before his death, it does not sound convincing. How could Dr. Iqbal in his mature years leave his living '*prophet'* (Mr. Mirza) and hanker after a dead *Sufi Saint*, Rumi? We also see that Mr. Mirza led an indolent life, depending on donations, a life of servility, servitude and sycophancy of the imperialist Britain, as you will see in the coming pages of the book. On the other hand, Dr. Iqbal was the torch bearer of independence, anti-imperialism, a restless spirit, and hated to be a parasite of society. If he were a follower of Ahmadism or Qadianism, he must not have been able to publish his poems like *Shikwa* (in 1909) and *Jawab-e-Shikwa* (in 1913), he must not have named his book *Zarb-e-Kaleem* that contains poems like *Ijtihad* (a sort of indignation against the servile annotation of the Holy Quran by Abu'al Kalam Azad), *Azadi-e-Shamsheer kay Elan Par* (that eulogizes Khalid bin Al-Waleed and Ali ibn Abi Talib (the two great generals of the Muslim), *Jihad* (that criticizes Mr. Mirza, the Ahmadiyya's prophet for his preaching against *Jihad* against the Britishers), *Hindi Islam, Mahdi-e-Barhaq, Imamt, Ilham aur Azadi* etc (which are absolutely against the parasitic indolence and ritual version of Islam, propounded by Mr. Mirza in the name of Islam). In these poems, he vehemently lashed at Mr. Mirza and his beliefs.

So far, we have not deliberately mentioned his elaborate article 'Qadianis and Orthodox Muslims' published in 1934 that provoked articles from Pandit Jawahar Lal Nehru and then Dr. Iqbal's reply in the form of a scholarly rejoinder, later published as a book titled: *'Islam and Ahmadism'*. In this analysis, we are

referring only to those works of Dr. Iqbal that he did before 1930; because, some unknown 'pseudo-thinkers', blame that he never exhibited any condemnation of or disagreement with the Ahmadiyya till 1935.

Further, his series of lectures on Islam and its philosophy of thought, state, society, government, spirituality etc. were delivered in 1928 and 1929. Of course, anyone who has gone through even a single lecture (available under the title: *Reconstruction of Religious Thought in Islam*) can easily conclude that such pithy thoughts are not a by-product of any reaction or renunciation of a cult like the Ahmadiyya, and they might not have been hatched up overnight.

Above all, during the lifetime of Dr. Allama Muhammad Iqbal (RA), the Ahmadiyya cult has been running many magazines / newspapers, as follows:

1. *Akhbar Al-Fazl*, was founded in 1913, in Qadian, and is still published, weekly from London, the UK, and daily from Chenab Nagar (Rabwah), Pakistan.
2. *Akhbar Al-Hakam*, founded in 1897 and published till 1912, by the Lahore Ahmadiyya Group, Lahore, Pakistan.
3. *Paigham-e-Sulh*, founded in 1913 and still being published by the Lahore Ahmadiyya Group
4. *Review of Religions*: an English magazine founded by Mr. Mirza in and initially published from Qadian. Since 1924, published from London, the UK.

It is interesting to note that despite allegations of having converted to Ahmadism, we do not find any article of Dr. Iqbal, published in any newspaper or magazine of the Ahmadiyya cult (Lahore Group or Qadian Group). On the other hand, we find, as mentioned above, a lot of criticism of the Ahmadiyya in his

writings.

Deliberately, we have evolved the above discussion on the basis of "circumstantial evidence", not on any quotations from any book. Our deductive conclusion is that the followers of Mr. Mirza, like Hafiz Sher Mohammad, want to add soundness to the Ahmadiyya cult at the expense of the geniuses like Dr. Allama Muhammad Iqbal (RA). *Al-Fazl*, Qadian, dated: May 22, 1935, on page 3, discusses Dr. Iqbal's past working relationship with and present criticism of the Ahmadiyya but has not talked of his *participation* in that cult.

Let us examine the Ahmadiyya claim in another way.

The enmity between respected Pir Meher Ali Shah sahib and Mirza Ghulam Ahmad of Qadian is an open secret. Dr. Iqbal had a close attachment with Pir Sahib. On August 18, 1933, Dr. Iqbal wrote a letter to Pir sahib asking for some guidance regarding some issues concerning Mohiuddin Ibne Arabi. If Dr. Iqbal had even a snippet of soft corner for the Ahmadiyya, Pir sahib might not have had a special affection for Dr. Iqbal.

Pir Jamaat Ali Shah Sahib, commonly known as *Amir-e-Millat*, had rejected Maulana Shabbir Ahmad Usmani until he openly confessed that he considered anyone *infidel* who showed any disrespect to the personage of Muhammad (PBUH). Shah sahib was also an arch-enemy of Mr. Mirza, and challenged him a debate in Lahore in 1908. But Mr. Mirza did not show up. In view of this enmity with Mr. Mirza, how could Pir sahib have affection for Dr. Iqbal if the latter followed Mr. Mirza?

How averse to and critical of Dr. Iqbal the Ahmadiyya were has been witnessed by an article of the *Al-Fazl*, dated: May 12, 1935, on its page 3. Reference may please be made to this article to see the venom that the Ahmadiyya harboured against him. A cue is enough for the wise.

In the end, I would like to say that Mr. Mirza kept on writing self-contradictory books and branding them 'revelation from God' without caring that whenever God said anything, there was no contradiction, and the Holy Quran is a proof of that.

In the following pages, I have used the terms such as 'the Ahmadi', 'the Qadiani', 'the Ahmadiyya Movement', 'the Ahmadiyya Group' etc. All of them refer to the religion founded by Mr. Mirza; or, the activities of his followers after his death.

I have twice read the manuscript and made every efforts to remove any ambiguity, reference or spelling mistake etc. in the translation. However, if any mistake is noted, I may be informed on tmh786@gmail.com.

Finally, I bow my humble head before the Grandeur of Allah and the unprecedented greatness of 'His Last Prophet', Muhammad (PBUH) and submit my effort for their benevolent acceptance.

May Allah and His Last Prophet make it a guidance for the Muslim and the non-Muslim alike to understand the subject: The Finality of the Prophethood. I also seek pardon of Allah, the Lord of the Heavens and the Earth, and His Last Prophet, Muhammad (PBUH) if I have not been able to deliver the task correctly.

Tariq Hashmi
Montreal, Canada
February 24, 2018

Foreword to the Revised Edition - 2019

The book in the following pages was published on Amazon.com in February 2018 under the title "*The Ahmadiyya (Qadianism) and Finality of Prophethood*". However, I just had a desire to revise it with a critical eye. So, I did. However, there are no big changes - only quite a few re-phrasings, and the change of the title, with a new cover layout.

It has satisfied my sense of self-criticism.

Wassalam,

Tariq Hashmi
February 24, 2019

Foreword to the Hard Cover Edition – 2023

I always felt the need of a hard cover edition of this book. Over time, I also noted some grammatical mistakes in the 2019 edition which I have tried to improve. However, being a human presentation, it may still not be devoid of errors. Please let me be grateful by informing me at iconcic@gmail.com of any such oversights that I could not amend.

Wassalam,

Tariq Hashmi
August 14, 2023

CHAPTER

1

THE BACKGROUNDER

Start of Discussion

It was July 1973, the representative of the weekly, *Chatan*, Lahore, interviewed me (the author, Mr. Perwez). This interview saw the print not only in the *Chatan* but was also published in the *Tolu-e-Islam* magazine in its issue for the month of August 1973. While answering a question, I related my life also:

> "I was born in village Batala (District Gurdaspur), East Punjab. Batala was a religious place. Therefore, as was in vogue then, the Muslim sects not only debated among themselves but also with Arya Samaj, the Christian and the Ahmadi (followers of Mirza Ghulam Ahmad of Qadian). Thus, I got an opportunity for the comparative study of the sects and religions. Later on, debates among various sects, the Araya Samaj and the Christian came to an end. However, I have been continuously writing on the topic of 'The Finality of the Prophethood'; because, to me, denial of the Finality of the Prophethood is a big bane for the Muslim Community. As I discuss this topic only in the light of the Quran, without sidetracking into the Traditions, the interlocutor has no counter plea against me."

Since the topic of the Finality of the Prophethood has gained much attention again in Pakistan especially in view of the

demand to declare the Ahmadi non-Muslim, I received a good number of letters from the people (who were impressed by the above-quoted underlined words) asking to write comprehensively on this important subject so that its various related questions may be satisfactorily answered, once for all. There was another reason behind these demands. In the last chapter of the first edition of my biographical writing, ***Miraj-e-Insaniyat***, on Prophet Muhammad (PBUH), I wrote summarily on the topic of the Finality of the Prophethood. When the second edition of this book was published, the discussion on the Ahmadiyya religion was removed from the said chapter. The reason conveyed for this was that this topic needed a separate book on it. The people attracted my attention to this also. Another noteworthy development was that some of the Ahmadi also asked me to write on the topic in detail. Some of their writings reflected a sort of thirst for the truth. My personal experience is that the Ahmadi's level of knowledge on the Quran is restricted to a few verses with only topical comprehension of them. It is inculcated to them just for debate sake. Therefore, when it is said that discussion will only be with reference to the Quran, their sense of inquisitiveness may be understood.

Above all, there was another reason to dilate upon the subject in the light of the Quran.

The Bahawalpur Case

In 1926, in the State of Bahawalpur, now in Pakistan, a plaint was filed in a court of law wherein a woman claimed that her husband had adopted the Ahmadiyya religion, and as he had become an apostate, she requested that her marriage with him be declared null and void.

This plaint gained popularity in the whole of country (India) and created much excitement in the masses, not because the parties

to the case were of pre-eminence (instead, they were quite unknown), but because it was a unique and (probably) the first case on this topic where the question to be decided was to determine whether a person remains a Muslim after having adopted the Ahmadiyya religion or not. In this way, this case became a momentous issue not between the parties but between the followers of the Ahmadiyya religion and the other (i.e. the Muslim). Hence, a court's decision on this issue was very important. This case was heard for about nine years and was decided by late Mr. Muhammad Akbar, District Judge Bahawal Nagar (now in Pakistan) on February 7, 1935.

Owing to its fame and significance, this decision was separately printed. At present, I have a copy of it printed by *Mahfal-e-Irshadia*, Sialkot (Pakistan) in June, 1973. On page 53 of the decision, it is stated that many learned scholars witnessed from the plaintiff side. For example, Maulana Ghulam Muhammad, Sheikh Al Jamia Abbasia, Bahawalpur, Maulana Najmuddin, professor Oriental College, Lahore, Maulana Muhammad Shafi, ***mufti***[10] Darul Uloom Deoband, Maulana Murtaza Hassan Chandpuri, Maulana Anwar Shah, *Sheikh-ul-Hadith*[11] Deoband etc. This highlights the importance of the case.

The learned Judge wrote that the issue hinged on as to what was the reality of *Nabuwah* (Prophethood) and who was called a *Nabi* (Prophet), but, the bottleneck was that:

> "In the present age, most of the Muslims are unaware of the reality of a Prophet. Hence, this issue cannot be

[10]**Note**: A *mufti* is an Islamic religious scholar who (as accepted by *Ulema*) may issue an opinion on a religious matter.

[11]**Note**: *Sheikh-ul-Hadith* means the chief religious scholar who teaches *Hadith* (Traditions attributed to Muhammad, PBUH) in a religious school.

> significant to them whether or not to accept Mr. Mirza Ghulam Ahmad a prophet. Therefore, it is necessary to explain the reality a bit. From the plaintiff side, no **definition of a Prophet** has been rendered. What has been said is that *Nabuwah* (Prophethood) was a position that was given by Allah (the only God) to His pious men. And a distinction between a *Nabi* (prophet) and a *Rasool* [12](the sent one) has been given that every *Rasool* is a *Nabi*; but, a *Nabi* is not necessarily a *Rasool*. The defendant has stated that *Rasool* is a man sent by Allah (God) to propagate Shariah (Islamic code). Contrary to a *Nabi* who may or may not have a Book, having a Book is a pre-condition for a *Rasool*. Another definition presented of a *Rasool* is that a *Rasool* either has a Book or annuls some of the rules of the previous Shariah". (Decision, pages 106-7)

After this, the learned Judge wrote:

> "These definitions were not enough to encompass the reality. Therefore, I continued on with my research to find a definition that, supported by the Quran, may include all the components of *Nabuwah* (Prophethood). (Decision Page 107)

The Honourable Judge continued that he did a good deal of effort in this regard, but all in vain. However:

> "At last, I came across an article titled, "**Mechanical Islam**", by Mr. Ghulam Ahmad Perwez. In this, Mr. Perwez had represented Islam as understood by the judicious class of people and he has explained it. In this

[12]**Note**: *Rasool* is traditionally translated 'the Messenger'. Literally, in Arabic language, it means 'The Sent One'. Please see definition in Chapter 2.

> regard, in my opinion, the way he has defined *Nabuwah* (Prophethood) neither of the parties can refute it. Therefore, I present the reality in his words. (Decision Page 107)

Then, the learned Judge quoted a long and detailed extract from my article; and, based on the definition of Nabuwah (Prophethood) that I had presented, he decided, on page 182 of his decision:

> "The defendant, because of accepting the Ahmadiyya beliefs, has become an apostate. Therefore, his marriage to the plaintiff is declared void from the date of his apostasy."[13]

In the above-said decision, the learned Judge wrote that erudite *Ulema* from the pre-partition India witnessed from the plaintiff side in his court. And every one of them presented a statement comprising hundreds of pages; but, he (the Judge) could not be satisfied with any of them. However, he was satisfied with an

[13]**Note**: The court decision against the Ahmadiyya brought a lot of humiliation to the Ahmadiyya. This is evident from the fact that after this decision, which revoked the marriage of a Muslim woman when her husband accepted the Ahmadiyya religion, Mirza Basheer-ud-Din Mahmood Ahmad, son of Mr. Mirza and second caliph of the Ahmadiyya took action and stopped the Ahmadiyya cult followers to marry any non-Ahmadi woman. In this regard, the law for the Ahmadiyya set by Mirza Mahmood was:

> "If any Ahmadi marries a non-Ahmadi girl or woman, or participates in such a marriage, such a person would be punished with any punishment except expulsion from the Ahmadis group. But such cases must be presented in detail before me."
>
> (*Al-Fazl*, dated: February 12, 1935, page 10, columns 2 & 3)

article which had been written independently of this case. It is natural to ask as to what was the distinctive characteristic of my article that made it so satisfactory and comprehensive?

As far as the traditional branches of knowledge (like Islamic Jurisprudence, Hadith etc.) are concerned, the above named *Ulema* who appeared before the court commanded a respectable high position. But the distinctive feature of my article was the exclusive Quranic basis of it. I had shunned therein the pedantic discussions of jurisprudence and the *Hadith*. The reason why the issue of the Finality of the Prophethood is still there like a stick in the mud, and has been a constant thorn in the Ahmadi and non-Ahmadi (the Muslim) intellect since the last 70 years (in 1974) is that their discussion hinges upon the Traditions attributed to Prophet Muhammad (PBUH). In a collection of these (attributed) Traditions, each party may find a Tradition (Hadith) for or against their argument. Resultantly, the discussion on the main issue deviates from the issue on the anvil to finding fault with the authenticity of the Tradition presented by the opposite party.

On the contrary, what the Quran presents is exact, concise, unalterable and undisputable (as per Muslim belief). And, it is impossible that anyone can find any contradictory verse there to serve his purpose (this is the challenge of the Quran: see Surah 4, verse: 82). That is why I steer clear of the Traditions and base my argument on the Quran and demand the same from my interlocutor. Thus, the issue is clarified and unequivocally decided.

Status of the Hadiths (the Traditions)

On the history and the status of the Traditions, I have been continuously writing in detail. In the last chapter of my latest publication, *Shahkar-e-Risalat*, there is a comprehensive &

conclusive summary of this detail.

It is an established fact that Muhammad (PBUH) **never** composed or got composed any collection of his sayings to present it to the Muslim Community with his ***certification***. Approximately more than two centuries after his death, a few people individually collected and compiled these Traditions and *attributed* them to Muhammad (PBUH)[14]. Whatever is there in these collections is partly correct or incorrect (as per criteria of the Quran). The dichotomy of various sects in Islam is due to these ***attributed*** Traditions. One sect assumes a Tradition correct and acts accordingly; the other refutes it as unauthentic and acts in accordance with another conflicting Tradition. Therefore, whenever there is a Tradition, the question arises whether the said Tradition is ***really*** of Muhammad (PBUH) or not.

Syed Abul-Ala Maududi, debating with his opponents writes:

> "In fact, any Tradition attributed to Muhammad (PBUH) is in itself on the anvil in respect of its authenticity. To you (the interlocutor of Mr. Maududi), every Tradition is necessary to be accepted if the chain of the narrators is perfect[15]. But to us, it is not necessary. We do not accept

[14]**Note**: Even if we consider that ***Sahifah Hammam ibn Munabbiha*** *a*s one of the earliest manuscripts collected by Hammam ibn Munabbah, the argument still remains whether this collection of traditions that are *attributed* to Prophet Muhammad (PBUH) is in accordance with the Holy Quran or not. The point is that only those Traditions can be *accepted* as *true* which are in accordance with the Holy Quran; otherwise, regardless of the date of the collection, they cannot be accepted as sayings of Muhammad (PBUH), because we have no other (truly authentic) source to verify their veracity. No Muslim can question any Tradition if it is in accordance with the Holy Quran.

[15]**Note**: who is to establish the chain of narrators? Human beings? Their behaviour and vagaries cannot be depended on as a 100%

> this argument to establish the authenticity of a Tradition (Hadith)."
>
> (*Rassailo Masail*, Part 1, Page 290)

Therefore, when a decision is to be made on the basis of a Tradition, the first question would be as to its authenticity. One party will accept, the other would reject it, and accept a different one that they themselves put forth.

Let us see what, the leader of the Ahmadi, Mr. Mirza Ghulam Ahmad says in this regard. The second Caliph of the Ahmadi, Mr. Mirza Basheer-ud-Din Mahmood Ahmad says:

> "The Promised Messiah (i.e. Mr. Mirza) used to say that the books of the Traditions are like a juggler's magic kit wherefrom the juggler shows what he likes."
>
> (*Al-Fazl*: July 15, 1924, p. 8, column 2)

Mr. Mirza himself wrote:

> "Based upon the God-gifted knowledge, the one who has been divinely ordained can accept or reject any Tradition (Hadith)."
>
> (*Tohfa Golarviya*, Page 10)

As to the criterion to "accept or reject", he wrote:

> "My claim is not supported by Hadith (Tradition), but by the Quran and the revelation sent to me. However, to support the claim, we may refer to (and accept) a Hadith (Tradition) that is in accordance with the Quran and is

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objective proof of authenticity. None is, as the prophets were, divinely supported.

> supporting my claim whereas we reject the rest."
>
> (*Ijaz-e-Ahmadi*, Page 30; or, Ruhani Khazain, Vol. 19, p. 140)

About the authenticity of the Traditions (Hadiths), Mr. Mirza's criterion is that **what supports** his revelation he accepts it (a **subjective** criterion), while the rest he rejects. On the other hand, Mr. Maudoodi's criterion is similar to this. Mr. Mirza's criterion is his revelation, whereas Mr. Maudoodi's is "the **insight** of who knows the intention of Prophet Muhammad (PBUH)":

> "He who has diligently studied the Hadiths (Traditions) and developed an insight of evaluation (because of extensive study and expertise) develops such a capability as he becomes aware of the intention of the Prophet (PHUH)…he becomes expert like a jeweller who can identify the water of a gem. After having reached this culmination, he is not subservient to the chain of narration of a Hadith (Tradition) as to verify its authenticity. Sometimes, he may accept a seemingly unauthentic Hadith (Tradition) with poor chain of narrators; because, he can discern the hidden wisdom therein. Sometimes, he may eschew an apparently authentic Hadith (Tradition) with a well-established chain of narrators. It is because he can see through the dredge that is at the bottom of this golden drink."
>
> (*Tafheemat*, Part 1, pp. 302, 324)

He even wrote:

> "The issues wherefore the insightful man who knows the **intention** of the Prophet (PBUH) does not find any guidance from the Quran and the Hadiths (Traditions) may say that the Prophet (PBUH), if faced with such an

> issue, might have decided it in such a way."
>
> (Ibid: p. 324)

You see that the criteria of both of them (Mr. Maududi and Mr. Mirza) are **individualistic** and **subjective**, NOT objective.

Mr. Maududi's criterion is the same what Mr. Mirza presented. The only difference is that Mr. Maududi calls it "the **insight** of who knows the intention of Prophet Muhammad (PBUH)", whereas Mr. Mirza calls it "the God-gifted knowledge". Therefore, the former's criterion is also vehemently opposed.

In this regard, the late ex-President of *Jama'at Ahl-e-Hadith*, Maulana Ismail, wrote in his booklet:

> If a sect, out of veneration for their leader, considers him a person insightful in the intentions of Allah or His Prophet (PBUH) and give him authority to accept or reject the Hadiths (Tradition) against the established conventions of the *Muhaddiseen* (the experts in the knowledge of Hadith)[16]… it is ridiculous to us. We will, *Insha Allah*, oppose this to the last ditch and try to save the Traditions from such nasty attacks.
>
> (*Ideology of Jamaat-e-Islami on Hadith*, p. 63)

You may easily visualize what may happen if a Hadith (Tradition) is considered the deciding factor for any given issue. Before the issue is settled, a discussion between the belligerent parties will ensue as to the authenticity of the Hadith in reference. And this discussion has been raging for the last more

[16]**Note**: The collective opinion of the *Muhaddiseen* is also a **human** criterion, and a **subjective** one. Its *worth* may be evaluated by the fact that even if a body of human beings decides to act in a particular way, it cannot be considered a decision from God.

than 1000 years. That is why the primary issue of the Finality of the Prophethood which is the central pillar of the Islamic edifice has not been decided since the last 70 (in 1974) years. Our people, including the educated elite, who have no deep and direct knowledge of Islam, are puzzled as to what is right and what is not.

Criteria for Verification of the Hadiths (Traditions)

To me, the only solid credential and argumentum in the religion (*Deen*) of Islam is the Holy Quran. And the criterion to evaluate the Hadiths (Traditions) is that a Hadith that does not go against the Quran *may* be accepted as a saying of Muhammad (PBUH). And a Hadith that goes against the Quran will be considered (fabricated) as not have been uttered by him (PBUH).

A Denier of the Hadiths? or A Denier of the Criteria for Verification of the Hadith?

The *Ulema* call me a *denier* of the Hadiths not because I reject the correct Hadiths (see how many Hadiths I have quoted in my book, *Miraj-e-Insaniyat*); I am called a denier, because, I reject their *human criteria* of evaluation of the Hadiths.

Declaring *the Holy Quran* as *criteria of verification* hits a lot of their dogmas, beliefs and sects (as they are against the teachings of the Quran); therefore, to divert the attention of the masses, they used the trick of declaring me a *denier* of the Hadiths and the glory of the Prophethood.

In the next pages, you will see that not to speak of the Ahmadi, the Sunni Muslim themselves have a paraphernalia of beliefs that are supported by the Hadiths, but denounced by the Quran. And, these are the very bases where the Muslim are defeated by the Ahmadi. The Ahmadi want to keep the status quo as it benefits them. Therefore, they too, denounce me as a denier of the

Hadiths. Not because, they love the sayings of the Muhammad (PBUH); but, because declaring the Quran an exclusive criterion refutes their claims.

I Do Not Follow Any Sect

After this introductory explanation, let us move forward. But, in the very beginning, it is necessary to explain that I do not belong to any sect, am simply a Muslim and a student of the Quran and a preacher of its teachings.

The Finality of the Prophethood, as per my understanding of the Quran, is the foundation stone of the Deen (religion) of Islam; hence, I take it as a responsibility to expound this subject in the light of the Quran. I do not want a discussion with anybody, nor do I want to kick a fuss. I want to dilate on this subject only at the intellectual level. The writings of Mr. Mirza, the Ahmadiyya leader, have a lot that may be discussed at the low intellect level, but I will abstain from this.

All the claims of Mr. Mirza, whether that of Prophethood or that of Maseel-*e-Massih* (likeness of the Jesus Christ) or that he is the Promised Messiah etc., are, according to my research, concoctions and against the Quran. However, as these claims are respected by a group of people, I will refer to their leader, Mirza Ghulam Ahmad of Qadian as Mr. Mirza. The Holy Quran teaches us (6 / 109):

> "Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance."

The followers of Mr. Mirza (whom the Muslim call "Mirzai" or "Qadiani") like to be called "Ahmadi". But I do not consider this allusion correct; because, "Ahmad" is also the name of Prophet Muhammad (PBUH). The Ahmadi do not call themselves "Ahmadi" with reference to Prophet Muhammad (PBUH) but

with reference to Mr. Mirza (his full name was Mirza Ghulam Ahmad who was born in Qadian, a village in India). Therefore, I would call them "Ahmadi" as they avoid to be called "Mirzai" or "Qadiani".

I take care in use of words because I think that there may be some upright Ahmadis in search of The Truth who may ponder over my explanations in a logical way. Wrong use of words begets hate and prejudice. That is why the Muslims have been urged in the Holy Quran (16 /125): اُدْعُ اِلٰی سَبِیْلِ رَبِّکَ بِالْحِکْمَۃِ وَ الْمَوْعِظَۃِ الْحَسَنَۃِ وَجَادِلْہُمْ بِالَّتِیْ ہِیَ اَحْسَنُ "Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them (in conflicting matters) in ways that are best and most gracious."

Checking the References

As I said before, my interest in the "issue of the Ahmadiyya or the Qadianism" (the religion propounded by Mr. Mirza) has been longstanding. I did read almost all of Mr. Mirza's writings in my early life and usually took some notes of important points. These notes appear in my writings as extracted references. While writing this book, most of Mr. Mirza's books were not available to me. Therefore, I am relying on my notes for references. However, I have checked these references from Professor Ilyas Berni's book: "*Qadiani Mazhab*". Owing to different editions of a book, sometimes, the referred pages may be different; therefore, there may be some difference in my references. Despite this, every possible care has been taken to cross-check them. Still, this is a human effort that may contain any mistake. If you find any wrong reference, you may refer to me. However, I do not like to be involved in a debate.

In the references to the Quranic verses in parentheses, the chapter (Surah) number comes first and then, after oblique, is the verse number. For example, in (2 / 36), the number 2 refers to

the chapter Al-Baqara or The Cow, and the number 36 refers to the verse number of the said chapter.

As the ***numbering*** of the verses (not the verses themselves) in the Holy Quran may be different, the references quoted may be checked keeping in view one or two previous or next verses.

What happened after this manuscript?

The prototype of this book was completed in April 1974 and was sent to be scribed for printing. However, because of the incident in Rabwah, its consequences in the whole of Pakistan perturbed the emotions of the entire Muslim Community; and, from every nook and corner of the country, it was demanded that the Ahmadi be declared non-Muslim minority. As you will see in the book, this demand was (and is) a pre-requisite in Islam and quite in line with the Quranic teachings.

The point here is that this book is not a by-product of the Rabwah incident. The fillip behind this is the same Quranic demand that I have been presenting since the last 40 years. However, all the efforts being made to constitutionalize this demand have been noted down in the last chapter.

The First Edition.

Perwez

(June 24, 1974)

CHAPTER

2

SOME BASIC TERMS

In order to understand the subject of the Finality of the Prophethood, it is necessary to understand some basic terms of the Holy Quran. The Quran is the Word of Allah (the only God) and was revealed in the Arabic language (as said in the Quran itself in Surah 12, verse 2). Like every language in the world, Arabic words have literal meanings as well as metaphorical meanings. But, when any word is used as a term, the meaning becomes fixed and determined. The same applies to the Quranic words. The common meanings of these words are literal. But when they appear as a Quranic term, they will carry the meaning as defined and determined ***in*** the Quran, not by a human being. For example, the literal meaning of Rasool is 'the sent one' or the one who carries a message i.e. the messenger. The Quran has used this word in this meaning too at various places like in Surah 36, verses No. 13, 14 and 16. But terminologically, Rasool means that selected personage who got revelations on commandments from God and *conveyed* the same to the other.

In order to understand the Quranic verses correctly, it must be noted whether the words have been used *literally* or *terminologically*. In most of our translations of the Quran, this distinction has not been preserved; hence, the same has led to misconstrual and equivocalness. Detail of this is in the pages to come. After this introduction, let us understand some basic terms relevant to our subject.

Divine Guidance

When Allah created the Universe, he also undertook its sustenance. *Raboobiat* (sustenance) with reference to *Rabb*, which is a characteristic name of Allah, means evolving a creation from its inception to its perfection (1 / 1). This evolution, evidently, requires guidance (1 / 5). The Creator of the Universe has inherently bestowed this guidance on the creations. When Pharaoh asked Moses and Aaron about their *Rabb*, to Whom they invited, the reply was: قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ "Our Lord is He Who gave to each (created) thing its form and nature, and further, gave (it) guidance." (20 / 50)

At another place, it has been said:

> "Who hath created, and further, given order and proportion; Who hath ordained laws. And granted guidance." (87 / 2-3)

As said before, this guidance is *inherently* granted. This is called the nature or instinct of these creations. For example, it is inherent in seed as to how it will sprout and grow from a sapling into an oak. And, it will bear the specific flowers and fruit.

Instinct or Nature

Or, for example, if you put some duck-eggs mixed with some hen-eggs under a hen to hatch, the ducklings, when hatched, will run to water, whereas the chicken will shun it. If they see a flying kite or hear a mew, they will run to their mother. A lion may die but would never eat grass. A goat-kid may also die off but would never have a zesty look at meat. This is not a scholastic instruction. Never have they visited a teacher. This is inherent in them. When such guidance is inborn, they are "*forced*" to lead their life accordingly. They *cannot* behave independent of this guidance. No choice. Nature or instinct

means the way which cannot be deviated from. And, this is the very unchangeable nature of the creations in the universe which has made them beneficial for the man. If it happens that sometimes water boils on fire and sometimes freezes down, it is enough to land man in deep waters.

And, this mention of man reveals a new facet of reality. We saw that a duckling rushes to water while a chicken shuns it. A goat-kid grazes grass and never covets meat. Similarly, a kitten pounces upon a rat. However, such is not the human "nature". A child may drink or eat poison as innocently as he does a candy. When a baby starts toddling, it is very hard to handle him. Sometimes, he goes too near the fire and sometimes he may drown in a tub of water. He may also rub chillies into his eyes and sometimes swallow a penny to the cause of much trouble for the whole family. This means that no guidance or nature has been bestowed on man. Commonly, we hear that Islam is a *natural* religion and God has created man on His nature. It is only a presumption of the educated ignorant. "Nature" refers to an unalterable modus vivendi of a creation. The one who has been given "choice" or "intention" has no "nature". Such a creation has some capabilities which they can use according to intention or choice. I would deviate from the subject if I further dilate on this point. Therefore, people who are interested in this subject may refer to the relevant letter in my book, ***Letters to Saleem***, volume 3 or chapter on revelation in my book "*Iblees-o-Adam*" – Satan and Adam.

Here, the question arises that if such guidance has not inherently been bestowed on man, how is he to lead the life, how is he going to get guidance? Let's ponder over it.

Human life may be divided into two levels:

The first level is the *physical* life i.e. human body or physique

has the same needs as are specific to the other animals. They include respiration, eating, sleeping, procreation and death after a certain age. These matters refer to natural laws which a human being may acquire through thinking, observation, study, mentoring etc. It is also called *the acquired knowledge*, the knowledge that we get with effort. The basic faculties of sapience & wisdom and the capabilities to acquire knowledge have been bestowed on every man.

However, here, a new problem emerges. Man is social; created to live with the other. This does create a conflict of interests. For example, ***preservation of self*** is the basic need of life which needs resources. The other animals when assured of its preservation of self do not interfere with the other. When an ox has eaten to its fill, it does not care as to who takes away the rest of fodder. But, man is not like that. The cleverer of them try to gather the amenities and facilities of life even to the detriment of the other. But, "the other humans" also have the similar need of preservation of *self*. Therefore, the latter resist the former. This creates conflict of interest, hence mayhem in any society. And it is evident that such a conflict of interest and chaos cannot be prevented with human intellect as this conflict has been created by the same human capability. Every man's intellect leads to preservation of *self*. It cannot change its course of action. It continues creating *tricks*. That is why such a chaos-creating strife in human society is called *battle of wits*. Circa 350 B.C., as quoted by Evelyn Underhill in his *Mysticism*, Aristotle said that every intentional act, however rational it may appear, is, in fact, based on our *interest* which, in turn, is necessarily based on *emotions*.

Today, the same reality is repeated in these words: Wisdom is, in fact, subservient to our desires. Its functions are to provide means to acquire what we unconsciously desire to get and to justify this. (Joad: Guide to Modern Thought)

In this regard, Allama Iqbal said:

عقل خود بیں غافل از بہبودِ غیر
سُودِ خود بینند، نہ بینند سُودِ غیر

Translation:

"The self-centred Wisdom not sees beyond its nose
Sees only its own interest and not that of the rose."

Therefore, in order to defuse this internecine strife for the preservation of self, an *objective and perfect guidance* is needed.

Guidance for Man

We have seen that this guidance, as is present in the other creations, is *not inherent* to man. And, this, too, is clear that human knowledge and wisdom are unable to lead to such guidance. Consequently, the question arises as to wherefrom this guidance may be sought?

This may come only from the Creator who created man and undertook to guide: **إِنَّ عَلَيْنَا لَلْهُدَىٰ** "Verily We take upon Ourselves to guide" (92 / 12). And, He did.

In the Holy Quran, in the metaphorical story of Adam, it has been related that God said to the man that he was to live a social life that would lead to mutual conflict: **وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ** "Get ye down, all (ye people), with enmity between yourselves" (2 / 36).

When Adam visualized his bleak future, he was depressed, but God comforted him: **فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ** "And if, as is sure, there comes to you Guidance from me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve" (2 / 38).

Divine Revelation

For this guidance to man, Allah (God) used to choose a man, guide and ask him to convey the message to the other human beings by setting an example himself. This unique method of guidance was called *Divine Revelation*. And, the pious personage through whom this guidance was conveyed to the other human beings was called *Nabi* (Prophet) or *Rasool* (the sent one). And, the *Divine Revelation* was called, the *Divine Book* (that contained the commandments). You will see detail about these terms in the next pages. The *Divine Revelation* does not curb the human intellect which is a great gift of God to the human beings. Why would God plan to snatch this gift, the intellect, after having bestowed once? The *Divine Revelation guides* the intellect. Some facts in the universe are beyond the perception of limited sensory *human* intellect. They are beyond its ambit. For example, the reality of the Entity of God, nature of inception of the universe, time & space, nature of a human *self* that transcends the limits imposed by death and continues its journey, the reality of the life in the next world, the spirit, etc. On these facts, the *Divine Revelation* offers such evidence as in the light of which the human intellect, despite not being able to perceive their nature and reality, becomes content with the facts of their existence.

The second level of life pertains to man's social life. For this level, the *Divine Revelation* sets such unwavering principles as are applicable to the whole of humanity and they are insusceptible to the vicissitudes of any age. For example, from the biological point of view, all the human beings are equally honoured. 'We have honoured the sons of Adam.' (Al-Quran: 17 / 70) is an unalterable principle, not affected by age and place. Such type of codification is the basis of the Divine Revelation.

These codes, however, may be implemented in cognizance of the

circumstances of every nation and age. For this, the human intellect may devise the ways and means. However, at the dawn of sapience, human intellect was very limited in its scope. In that age, human beings did not even know how to cover themselves. Under these circumstances, the method adopted by God was that a prophet used to come and (in accordance with the divine message) guide the human beings on how to act upon the permanent values of life (unchangeable principles of religion). When he died, his guidance was obliterated either by the vicissitudes of life or by the human interpolations. Thereafter, another prophet would come and (in accordance with the Divine Revelation) would:

1. Revive the permanent values of life (unchangeable principles of religion) in his nation.
2. Revive the practicable values given by the previous prophet; and,
3. Replace the values as were not practicable with the ***new*** ones that were in consonance with his age.

As far as human interpolation in the Divine Revelation is concerned, the Holy Quran says (in view of point No. 1& 2): **وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّىٰ أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ** "Never sent We a messenger[17] or a Prophet before thee but when he recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allah abolisheth that

[17]**Note**: Here 'messenger' (or, the *sent one*. *Rasool* in its literal meaning) may also mean those *ambassadors* or *carriers* of the message who were sent by a Prophet (under guidance from Allah, God) to spread the message or Commands of Allah in the surrounding areas or countries. An example of this (the sent ones) may be those people who took Muhammad (PBUH)'s letters to the Negus of Abyssinia, Kaisar of Rome, Kisra, the Persian ruler or to the Egyptian ruler, Al-Muqawqis.

which Satan proposeth. Then Allah establisheth His revelations. Allah is Knower, Wise." (22 / 52)

This method of '**revival'** of the Holy Commands and '**replacement'** thereof has been well put in Surah Al-Baqara (the Heifer), in view of point No1 and. 3 above. The verse says: **مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ** "(The plan of Divine Revelation has been) that whatever We consider not practicable (in view of the new circumstances, We replace it with a better command; and, the commands that were practicable but human beings had forgotten them, We revived them. Knowest thou not that Allah hath set rules for everything?" (2 / 106)[18]

The Divine Revelation continued on like this. The expanse of details of the Divine Revelation shrunk with the growth of the human intellect. Increase in speed and number of the means of communication helped increase the influence of the Divine Revelation until it reached an age which has been termed a *border* between the ancient age and the modern age[19]by Allama

[18]**Note**: The People of the Book (the Jews and the Christians) also objected to Muhammad (PBUH) that as the previous revealed Books existed, why has this new Book (the Holy Quran) been revealed? Through this verse, they have been responded and explained the way Allah adopted (before the revelation of the Quran) to 'revive', 'replace' or 'abrogate' some of His Commands to meet the requirements of the age; because, the humanity was evolving, the previous Divine Revelation had been interpolated, or the original revelation was lost, etc. And, now this Quran has been revealed that contains all the truths and permanent values, *haq*, (5 / 48), which is complete in every respect (6 / 116) and that will be safe for ever (15 / 9). Hence, there would not be any need to replace it (6 / 116) and there remains no need for any further prophet (33 / 40).

[19]**Note**: Although the ending date of ancient history is disputed, some western scholars consider the fall of the Western Roman Empire in 476 AD (the most used), the closure of the Platonic

Dr. Muhammad Iqbal (RA). It was the period in human history when Prophet Muhammad (PBUH) appeared (birth circa 570 A.D., started preaching 610 A.D.). It was the period when humanity was taking a step towards its adulthood. I have stated this revelatory and enlightening story of the divine guidance in the chapter on the Finality of the Prophethood of my book "*Miraj-e-Insaniyat*" as follows:

> "When a child starts learning how to walk, he needs some prop even to stand on his legs. He gets up, anyhow; but, staggers then falls, and looks around for help. At finding no help, he weeps and may take some paces. When grows a bit, he walks with the help of a walker. It adds to his difficulty if the grip is lost. When he grows further, he may stand on his feet; but, he walks only the places that he knows. The unknown places frighten him. If he had to go there, he seeks help. A small drain appears a river to him. The small step from the courtyard to the veranda is a mountain to him. When he grows up further, he may go everywhere in the daylight; but, in the dark, he feels frightened by the paranormal illusions, and again feels the need for a companion. But when, through a wobbling journey of vicissitudes in life, he reaches his youth, he no more seeks help; the distinction between the seen and the unseen comes to an end; the known and the unknown become equal. Every time and everywhere, he takes up every gauntlet that is thrown down to him. His failures cannot browbeat him. Thus, he shows that he needs no external help. Such a help is an insult to his ego. He

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Academy in 529 AD, the death of the emperor Justinian I, in 565 AD, the coming of Islam (610 A.D.) or the rise of Charlemagne (800 A.D.) as the end of the Ancient Age and Classical History.

wants to run on his own feet, defend himself and feel the sweetness of what he conquered through the sweat of his forehead.

He needs, still, something without which he cannot be safe through the venturous and risky journey of life, nor can he reach his final destination. What is uneschewable and what is not a shame for him is that on the path of life, there should be the **sign posts** that may help him decide where to go in case he reaches a bifurcated way. Now, if this traveller has the insight and the road is lit enough to see what is written on the sign posts, this traveller is sure to reach its destination: **بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ** "Nay,-whoever submits His whole self to Allah and is a doer of good,- He will get his reward with his Lord; on such shall be no fear, nor shall they grieve" (2 / 112).

When the human mind reached this height of maturity, the *guidance* that was destined to be inculcated through the *Divine Revelation* and which, being for a grown-up man, did not need any addition or deletion was revealed to the Last Prophet Muhammad (PBUH) to guide the *adult humanity*. This guidance is called the Holy Quran. The distinguishing features of this code of life are as follows:

Characteristics of the Holy Quran

1. In principle, this is an exhaustive book, In Surah *Al-An'am*, the Quran says:

أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا ۚ .

"Shall I seek other than Allah for a judge, when He it is who hath revealed unto you (this) Scripture, fully explained?" (6 / 115).

2. It includes all the permanent values that continued on through the ages: **وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ** "And unto thee have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it." (5 / 48)[20]

3. Nothing that may guide human beings has been left out to be recorded in this Book: **مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ** "Nothing have we omitted from the Book…" (6 / 38)

4. It expounds everything: **وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ** "…and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims" (16 / 89).

5. It is a decisive credo, not a dross:

   إِنَّهُ لَقَوْلٌ فَصْلٌ . وَمَا هُوَ بِالْهَزْلِ .

   "Behold this is the Word that distinguishes (Good from Evil). It is not a thing for amusement (not a pleasantry)." (86 / 13-14)

6. All the commandments from God (Allah) have been consummated in it:

   وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ .

   "The word of thy Lord doth find its fulfillment in truth and in justice: None can change His words". (6 / 116)

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[20]**Note**: This is a traditional translation of this verse. It may be further explained as: "To thee (O Muhammad), We have revealed such a truthful Book as would establish all those claims as were promised to the past nations and it encompasses all the permanent values." (5 / 48)

7. It is perfect and unchanging (10 / 64): **لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ۚ**

   "… no change can there be in the words of Allah."

At other places, it has been said: **لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ** "None can change His words." (6 / 34, 6 / 116 and 18 27)

None can change them (the words of Allah); even Prophet Muhammad (PBUH) was not authorized to usher in any change in these permanent values contained in the Holy Quran at his own will or at the request of someone else: **وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ۙ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا ائْتِ بِقُرْآنٍ غَيْرِ هَٰذَا أَوْ بَدِّلْهُ ۚ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۖ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ** " But when Our Clear Signs are rehearsed unto them, those who rest not their hope on their meeting with Us, Say: "Bring us a reading other than this, or change this," Say: "It is not for me, of my own accord, to change it: I follow naught but what is revealed unto me: if I were to disobey my Lord, I should myself fear the penalty of a Great Day (to come)." (10 / 15)

8. Perfect, stable and protected by Allah (God) Himself: **إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ** "We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)" (15 / 9).

9. This guidance is not for any specific age or nation, it is for all the nations: **إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ** "Verily this is no less than a Message to (all) the Worlds" (81 / 27).

10. A panacea for all the human ills: **يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ** "O mankind! There hath come to you a direction from your Lord and a healing for (psychological issues and) the (diseases) in your hearts,- and for those who believe, a guidance and a Mercy"(10 / 57).

It should be borne in mind that being a perfect and all-expounding Book, it does not mean that minor details of all the commandments have been enunciated in it. The Holy Quran contains only a limited number of commandments i.e. it contains only what were to be the permanent values of the human society. The rest of the guidance is through the principles and permanent values[21]. How these permanent values can be practised, this will be determined by the Quranic system of government (i.e. the Quranic Islamic Government) through mutual consultation. This method of practice (i.e. the practice details) will evolve according to the needs of the age; however, the permanent values, as contained in the Holy Quran, will remain constant and unchanged. Owing to this amalgamation of the permanence of values and evolving laws, this Divine Guidance will remain practicable and perennial in all the ages.

Let it be clear, once more. The Finality of the Prophethood or the

[21]**Note:** the people who understand political science may understand this point comprehensively with reference to the difference between the law and the constitution. The Quranic permanent values are like a constitution. However, unlike a constitution that may be changed by the authority that has approved or formed it, Allah has undertaken on Himself not to change the Quranic values. See (10 / 64), (6 / 116). As no change is to occur in the Quranic values, God has undertaken to protect it as explained under point 8 above (15 / 9). The Laws about the minor details of the changing world may be made and abrogated from time to time to suit the needs of the age. This was done by Muhammad (PBUH) and his righteous four successors and this can be done in every age to come. However, the fundamental values of the Quranic Commands cannot be changed. In a ***completely*** non-Quranic society, implementation of the Quranic Constitution would be on an ***evolutionary***, step-by-step basis as was done by the Quran regarding prohibition of drinking (wine) and gambling etc.

End of the Divine Revelation does not connote that the human beings have become independent of the need of the Divine Guidance (or the Divine Revelation) and they are capable of running their affairs with their sapience alone. It does not mean this at all. The human beings will always need the Divine Revelation (the Divine Guidance) through the vicissitudes of life. Their sapience will play within the boundaries and rules set by the Divine Revelation (the Divine Guidance).

This Divine Revelation is protected in the form of the Quran (15 / 9). As this is perfect (6 / 116), there is no need for any further (other than the Quran) Divine Guidance (or Divine Revelation).

Such are the surpassing characteristics of this unique Book that has been gifted to human beings for their ceaseless guidance.

The Prophet of the Last Age

Such an outstanding has been this Book. And, the Prophet (Muhammad, PBUH), to whom this Book was revealed, is also matchless because of the way he implemented it in his lifetime.

The Book has been the guidance for the entire humanity; so is the prophet himself. Therefore, he was required to declare: **قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا** "Say (O Muhammad): O mankind! Lo! I am sent by Allah (carrying His message) to you all" (7 / 158).

At another place, it is said: **وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا** "O Prophet, We have sent you to the **entire mankind**, to give them good news and forewarn them" (34 / 28).

The word entire mankind, conveys the sense that Muhammad (PBUH) has been messenger to humanity of all the ages (the past and to come): **وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ** "As well as (to confer all these benefits upon) others of them, who have not

already joined them: And He is exalted in Might, Wise." (62 / 3)[22]

As the Book of God (Allah) was the ***everlasting*** message to humanity, so, necessarily, is the Prophethood of Prophet Muhammad (PBUH) who brought the message: **وَأُوحِيَ إِلَيَّ هَٰذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ** "And this Qur'an hath been inspired in me, that I may warn therewith you and whomsoever it may reach" (6 / 19).

It is clear from the above verses that the Prophethood of Muhammad (PBUH) will encompass all the people of all the ages until the Day of Judgment to whom this message will reach.

About the Holy Quran, Allah said: **إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ** "Verily this is no less than a Message to (all) the Worlds" (81 / 27).

So the universal Prophethood of the bearer of the Quran is extended to all the Worlds: **وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ** "We sent thee not, but as a Mercy for all the creatures of all the ages" (21 / 107).

After all these declarations and clarifications, the concluding declaration came: **الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ** "This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your code of life" (5 / 3).

Even if we take ***perfection of religion*** in this verse as (a theory

[22]**Note**: And, who is wiser than Allah; surely, He is the wisest. Can a human being, with five senses and fatal weaknesses, claim to be any wise, in the real sense of the word, not to speak of being wiser than Allah (the only God). But, leader of the Ahmadiyya, Mr. Mirza, did claim so when he flew too high near the sun with waxen wings when he claimed himself to be God, also. You will see in the next pages, a series of his claims.

of) practical dominance of the Muslim of that age, still the Holy Quran clarified that this code of life is bound to subdue the rest of the (man-made) codes in this world: **هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ .** "He it is who hath sent His messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all (other) religions (codes of life), however much the idolaters may be averse" (9 / 33).[23]

Once again, I want to attract your attention to the fact that Allah (God) has declared in His Book that it is perfect, unamendable and protected; and, it is the Divine Guidance for the humanity until the Day of Judgement. In my opinion, the issue of Finality of the Prophethood is solved automatically. The Book is the Guidance for the humanity till the Day of Judgement; the same is the case of Prophethood of Prophet Muhammad (PBUH). Logically speaking, if there is no need for any further Guidance after the Holy Quran, there is no need of any prophet till the Day of Judgement. A Prophet comes with a Book. If no Book is to come, what is, then, the need of any Prophet? Hence, the Prophethood of the bearer of the Last Book is also lasting till the time the Book lasts. As the Divine Revelation has ended with the revelation of the Last Book (the Holy Quran), the chain of Prophethood has also come to an end.

With this in mind, just think over what Allah (God) has declared

[23]**Note**: Incidentally, those who refuse the Quran as the Code to surpass and dominate all the codes in this world have been called pagans by Allah (God). They want to impose their will as a partner in this code. At another place, the Quran declares: **فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا** "But no by thy Lord they can have no (real) Faith until they make thee judge in all disputes between them and find in their souls no resistance against thy decisions but accept them with the fullest conviction" (4/65).

in the Holy Quran Surah No. 33, Verse No. 40. Can there be any difficulty in understanding the Quranic intention and meaning?

There remains no doubt in Muhammad (PBUH) being the last link in the chain of Prophethood after accepting the Quran 'the Last Divine Book'.

I often say that after what Allah (God) has said of the Quran, there remains no doubt in Muhammad (PBUH)'s being 'the Last and the Final' of the line of the *Rusul* (the Sent Ones, or the Messengers) or the Prophets (*Anmbiya*) even if it were not declared in the Quran.

In view of these facts, a little thinking reveals that the issue of Finality of the Prophethood must not have been a subject of debate among those who believe that the Quran is the Last Book from Allah (God). But, Alas! We have been debating an undeniably established fact since the last 70 years (in 1974). A continuous debate! And, you know what has been the basis of this debate? As I said before, the Traditions (Hadiths)! The detail is to come. Let us, first, have a look on some terms which are topically related to this discussion.

***Wahi* (Divine Revelation or Command, Indication, Sign etc)**

First of all these terms comes the term of **وحی** (*wahi*). Lexicographically, what is the meaning of this word or its root: (**و-ح-ی**) pronounced as (wau-ha-ya)? I have explained this in my *Lughat-ul-Quran* (Dictionary of the Quran) with authentic Arabic language references. It is quite befitting that I quote them as they are:

1. **اَلوَحیُ** (Al-wahi-o): An indication or the act of signing, that has briskness and rapidity. **وَحَیتُ لَکَ بخبرِ کَذَا :** I indicated you the particular thing or informed you quietly. {Taj-ul-Uroos, also: Mufradat-e-Imam Raghab}

Therefore, in Surah Maryam, it has been said about the Prophet Zechariah that he was asked not to talk to the people. Therefore, he signed to his people: **فَأَوْحَىٰ إِلَيْهِمْ** (The Quran: 19 / 11).

2. Imam Raghab said (and the author of Taj-ul-Uroos seconded him) that **اَلْوَحیُ** (Al-wah-yo) means a brisk indication or signing. Therefore, **''شَیْءٌ'' ''وَحْی''** (sha-i-un wahi-un) means something that comes rapidly. And, **''اَمْرٌ'' ''وَحْیٌ''** (amrunn wahi-un) means a quick matter.

3. **اَلْوَحیٰ** (Al-wah-ya) means speediness, to act fast. **اَوْحَی الْعَمَلَ** (Aau-hal-Amalaa) means he did something fast. {Taj and Raghab}

4. **اَلْوَحیُ** (Al-wahi-o) also means scribing or writing. **وَحَیْتُ الْکِتَابَ** (Wa-hait ul-kitaba) means: I wrote the book. **وَاحٍ** (Waa-hin) means the one who writes, the scribe. **اَلْوَحیُ** (Al-wahyoo) means something written or a letter. Therefore, Jauhri has said that **اَلْوَحیُ** (Al-wahyoo) means **اَلْکِتَابُ** (Al-Kitab-o). And, the author of *Lataif-ul-Lughat* has also seconded this meaning along with Ibn-e-Faras and Raghab. When it is said in Surah Al-Maida (The Table): **وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ...** : "*And (remember the time) when I inspired the white-garbed ones"*. (5 / 111). Here, **وَحْی** (wahi) means "the written command" {Taj and Raghab} i.e. the Revelation which {as per Raghab} was sent through the Jesus was revealed to the Jesus in the book (the *Injeel*, the Bible) given to him.

5. **اَوْحٰی** (Au-haa) means 'to order'. Therefore, the author of Taj said that in the above-said verse (5 / 111) the meaning of sending revelation to the white-garbed

ones is that God (Allah) ordered them[24] through Jesus (PBUH)[25]. Ibn-e-Faras says that what you convey to someone else and the latter comes to know of it is called **وَحْی** (Wahyun). This method of conveying may be hidden or not. In Chapter *Ha-mim*, (chapter No. 41 of the Holy Quran), it is said: … **وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا** : "…*and He assigned to each heaven its duty and command*". Here, **اَمْر وحی** (Amr-e-Wahi) or (Wahi-e-Amr) means assigning the duty.

It means the Command of God whereby everything in the physical Universe is busy in carrying out the assigned duties. The same thing has been said in Chapter 24, *the Light*, **كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ** : "*Everything in the Universe knows what are their duties and what is the objective for which they are working*"[26]. This is the revelation (Wahi) that is going on in them i.e. the Command of God, His law. In the Holy Quran, chapter 99, the Earthquake, it has been said: **بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا** "*For this purpose God has inspired the earth i.e. He has ordered it"* (99 / 5). That, this is the law of God regarding the earth. Similarly, in Chapter 16, the Bee, it is said …**وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ** . That is, God has revealed to the bee i.e. it is the law of God regarding a bee that she would do this.

6. **اَوْحَی اِلَیہِ** (Au-haa Ilaihey) means: "to appoint someone as one's messenger or ambassador". Therefore **اَوحَی الرَّجُلُ** (Au-har-rajlo) means that he appointed his trusted messenger his envoy (Taj-ul-Uroos). Ibnul Anmbari wrote: **اِیْحَاء''۔** (Eeha-un) means "secret

[24] Taj and Raghab

[25] Raghab

[26] **Note**: The traditional translation of this verse is: "Each one knows its own (mode of) prayer and praise".

communion of somebody with another at a separate place". Therefore, in the Holy Quran, the opponents of the Prophets have been referred to as: **يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ**(6 / 113). It means secret conspiracies. From the ulterior point of view, it means to insinuate something in someone's heart. Therefore,-**اَوحَتْ نَفْسُہٗ** (Au-hatu nafso-ho) means "fear rose in his heart. His heart developed an apprehension". (Taj-ul-Uroos)

7. **اَلوَحیُ** (Al-wahi-o) Also means "a trusted way". (Lataif-ul-Lughata)

These are the meanings of this word or its root. Please keep them in mind as you will see that our discussion in the pages to come would be based on these meanings.

However, the (religiously) terminological meaning of this word **وَحْی** (*wahi*) is the direct knowledge conveyed by God (Allah) to a selected (pious) person. Again, in the Quranic term ***Wahi*** (the Divine Revelation) means "the direct knowledge from Allah (God)". This term, according to the Quran, has the following characteristics:

1. The message of the Divine Revelation (wahi) came to the Prophets, not to any other human being. The Prophets conveyed this message to the other. Therefore, the *Rasool* (the person Divinely Ordained and ***sent*** to the people) was ordered:

   يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ .

   "O Messenger. Proclaim the (message) which hath been sent to thee from thy Lord". (5 / 67)

2. Human knowledge is the result of their study, observation, experiment and brain-storming. But, the

Divine Revelation (or Guidance) had nothing to do with the thoughts or emotions of the Prophet. He got this knowledge of guidance from his God (Allah) directly: **وَمَا يَنْطِقُ عَنِ الْهَوَىٰ** (53 / 3): "*Nor does he say (aught) of (his own) desire*". Instead, it is: **إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ** (53 / 4): "*It is no less than inspiration sent down to him*". It is because of this objectivity of *Wahi*, the Divine Revelation (or Guidance), that it was called ***revelation***, revealed from some external & meta-human source.

3. Human knowledge is achieved out of effort and attained by endeavour; and, any human being may get it. But, the knowledge of the Divine Revelation cannot be acquired likewise. For this, God (Allah) selected individuals that He liked: **وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ** (2 / 105): "*Allah will choose for His special Mercy whom He will*".

   From this point of view, this knowledge is not called an attained one, but a ***gifted*** one. That is, gifted by God (Allah) without any effort by a human being. And, the person who was selected for this gift did not have an iota of consciousness that he was going to have this *knowledge*. About Muhammad (PBUH), it has been said: **مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ** (42 / 52): "*Thou knewest not (before) what was Revelation (the Book), and what was Faith*". And that, even a thought or expectation of this could not arise in the heart of the would-be prophet : **وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ** (28 / 86): "*And thou hadst not expected that the Book would be sent to thee **except** as a Mercy from thy Lord"*. And: **وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ** (29 / 48): "*And thou wast not (able) to recite a Book before this (Book came), nor art thou (able) to transcribe it with thy right hand*".

4. As this knowledge ***was*** specific to the Prophets, we (the non-Prophets) cannot comprehend as to what had been its nature or ***how*** it was revealed. What we have been told is **نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ** (2 / 97): "… *he (Gabriel) brings down the (revelation) to thy heart by Allah's will*". And, **يُلْقِي الرُّوحَ مِنْ أَمْرِهِ** (40 / 15): "*It was inspired to him (the Gabriel)*".

5. This Divine Revelation (or Guidance) had never been ambiguous suggestions or dreams. It was always and invariably precise, clear and unambiguous words. That is why it is called Word of Allah (God's words): **وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ** (9 / 6): "*And if anyone of the idolaters seeketh thy protection (O Muhammad), then protect him so that he may hear the word of Allah*". Also see (2 / 75): **وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ**: "…*when a party of them used to listen to the Word of Allah then used to change it …*".

   The words of the Quran are the Divine Revelation, the Words of Allah (God). It was ***not*** the meaning (of the Divine Revelation) that was inculcated and explained to Muhammad (PBUH), and he uttered this (Quran) in his human words.

   The Quran, in fact, is in the Words of Allah, not in the words of Muhammad (PBUH). The very Words of the Quran were revealed. That is why it is called **كَلَامَ اللَّهِ** "Word of Allah".

6. Any Prophet - including Muhammad (PBUH) – did not have any authority (from God) to alter anything in the Divine Revelation from Allah (God). The Arab enemies of Muhammad (PBUH) used to urge him that if he did some change in the Quran, they would reconcile with

him. In response, he (Muhammad) was commanded by Allah to declare: **قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِيۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّۖ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ** (10 / 15): " *Say: "It is not for me, of my own accord, to change it: I* ***follow*** *naught but what is revealed unto me: if I were to disobey my Lord, I should myself fear the penalty of a Great Day (to come)*."

Such are the characteristics for which the word **وَحْى** (*wahi* or Revelation) has been used as a Quranic term. We may summarize as follows:

1. It was the knowledge that was revealed by God (Allah) to the selected individuals.
2. It was specific and limited to the Prophets only.

And, this knowledge was revealed to Muhammad (PBUH) for the last time and it is now preserved in the form of the Holy Quran.

None could attain or acquire the status of Prophethood; nor can anyone, after Muhammad (PBUH) acquire or receive 'divine revelation' directly or indirectly through any acts of piety or abstention etc. Allah has terminated, forever, this method of granting knowledge to the human beings. It is called termination of the chain of (granting) Prophethood (*Khatm-e-Nabuwah*) to the human beings.

Now, none may claim having ***directly*** attained ***knowledge*** from God (Allah) in any form or mode or under any name. And, whoever claims this is a claimant of Prophethood without authority! All the knowledge that was to be revealed to humanity has finally been revealed, perfected and preservation-guaranteed by God in the form of the Holy Quran.

In this regard, the periphrasis and circumlocution employed by

the Ahmadiyya (the followers of Mirza Ghulam Ahmad, Qadiani) will be analyzed in the 3rd chapter of this book.

Ilham (الہَام) and Kashf (کَشْف) or (Intuition and Unveiling)

Ilham is traditionally translated as *Intuition.* It means 'gulp down something completely and in one go'. This word has appeared in the Holy Quran at only one place:

وَ نَفْسٍ وَّ مَا سَوّٰىہَا . فَاَلْہَمَہَا فُجُوْرَہَا وَ تَقْوٰىہَ.

> "By the Soul and the proportion and order given to it; and inspired it (with a conscience of) what is wrong for it and (what is) right for it". (91 / 7 – 8)

The above verses explain that an observation of the human heart shows that Allah has invested in it the capabilities of the wrong and the right. It is not the right place to explain how the heart has been infused with his capability. The worth-noting point here is that only here the Quran has mentioned this word i.e. **(**الہَام**)**, meaning that such characteristics have been granted to the human heart. And, they are granted *inborn*. Therefore, these characteristics are common to all human beings. Nowhere, God has mentioned in the Quran that He grants knowledge to some selected human beings by *intuition* in the sense that the Sufis claim to have.

As for the *Kashf* (another *supposed* source of acquiring ***divine*** knowledge), it means ***unveiling or manifestation of something.*** In the Holy Quran, its root has been employed in the sense of removing (cover, pain, troubles, etc.). For example, consider the following verses of the Holy Quran:

فَاسْتَجَبْنَا لَہٗ فَكَشَفْنَا مَا بِہٖ مِنْ ضُرٍّ

> "Then We heard his prayer and removed that adversity from which he suffered" (21 / 84).

فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا

> "But when she saw it she thought it was a lake of water and she (tucked up her skirts) uncovering her legs." (27 / 44)

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هٰذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

> "Thou wast heedless of this; now have We removed thy veil and sharp is thy sight this Day!" (50 / 22)

It has ***never*** been employed in the sense of ***inculcating some divine or hidden knowledge***.

The common belief that the saints experience intuition and unveiling – meaning that they get some secret knowledge directly from God – is nowhere supported or corroborated by the Quran. In the pages to come, it will be explained that this notion is un-Quranic and a borrowed one. For the knowledge directly from Allah, the term that the Quran has employed is **وَحْی** (*wahi* or *Divine Revelation*). And, it was specific to the Prophets, and it came to an end with Prophet Muhammad (PBUH). Now, none can have knowledge ***directly*** from God. The Divine Revelation has also been called the Word of Allah or the ***Speech of Allah*****.**

Therefore, with *Khatm-e-Nabuwah* (end of Prophethood at Muhammad PBUH), the claim as to ***speaking*** with Allah is actually the claim to Prophethood.

Allah (God) has nowhere mentioned that He spoke with a person except a Prophet or that any person may or can or could speak with Him. This was specific to Prophets with His permission. However, we are not sure about the nature of this communication. As already said, what we have been told is: **نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ** (2 / 97): "… *he (Gabriel) brings down the (revelation) to thy heart by Allah's will*". Regarding the nature of

communication, we, human beings, have not been told more than this in the Holy Quran. And, we did not and do not need more than this; because investiture of Prophethood has ended on Muhammad (PBUH).

Nor has Allah (God) mentioned anywhere that He sent an ***intuition*** (*Ilham*) to anyone, or that He will send any such message (through Ilham or Kashf) to anyone. Therefore, from the Holy Quran, there is no support or justification for the words like Ilham, Kashf or God's speaking to a person other than a Prophet in the sense in which these words are used by saints or Sufis, or as have been used by Mr. Mirza to connote getting direct knowledge from Allah (God).

The discussion on the practical results of such a dogma will be undertaken in the pages to come.

***Kitab* (كِتاب) or 'Book'**

Literally and basically this word means: 'decision and command' (Taj ul Uroos). In the Holy Quran: **كُتِبَ عَلَيْكُمُ الْقِصَاصُ** (2 / 178): "*Retaliation is prescribed for you*"; or, **كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ** (2 / 183): "*Fasting is prescribed for you, even as it was prescribed for those before you…*" has been mentioned in the sense of a ***prescription***, a ***binding duty*** and ***responsibility***.

As these commands were usually written, **كتب** (Ka-ta-ba) came to mean 'to write'. And, the collection compiled and bound out of the written commands and decisions was called *Kitab* (**كِتاب** , book). These are the literal meanings. But, in the Quranic terms, *Kitab* (Book) means "the Command or the Collection of Commands from Allah (God) through the Divine Revelation". To connote this meaning, it is not pre-requisite that the *Kitab* (the Book) must comprise hundreds of pages. A single Command from God would also be called *Kitab* (the Book).

From this point of view, the selected pious person (the Prophet) who got the Divine Revelation got *Kitab* (the Book) from Allah (God).

Therefore, every recipient of *Wahi* (the Divine Revelation) was the recipient of the Book. To believe or say that a certain Prophet got the Divine Revelation but not the Book is a clear manifestation of ignorance of the Quranic explanations. If we accept a difference between *Divine Revelation* and *the Book*, the question arises: Then, what is actually what we call *Divine Revelation*? Certainly, the *Divine Revelation* is not some bill and coo, it is the Book.

This point will be clarified further, in the next pages. As it has been explained before, the nature of the Divine Guidance was such as a Prophet used to come and convey the Divine Revelation to the people. This Divine Revelation (to guide the people) was called '*the Book of the Prophet'* or 'the Book of the Messenger'. After him, his unruly followers (religious leaders) used to tamper with the message of the Divine Revelation, or those written commands were destroyed due to a natural calamity. Thereafter, another Prophet used to come and he presented the unadulterated, pure form of the Divine Revelation that his predecessor Prophet had received from Allah (God) with the only exception of what Allah (God) might have changed, if necessary, some of the previous Commands to meet the changed human circumstances according to the age of the existing Prophet.

All this continued to happen from the side of Allah (God) until, as said above, the augmentation in the speed and number of the means of communication helped increase the influence of the Divine Revelation until it reached an age which has been termed a border between the ancient age and the modern age by Allama Dr. Muhammad Iqbal (RA). It was the period in human history

when Prophet Muhammad (PBUH) appeared (birth circa 570 A.D., started preaching 610 A.D.). See Note 19 above.

At that crucial time in human history, Allah (God) revived all those historical Commands which were to be kept intact; and, perfected His message for the human beings by adding some new Commands so that this Message become the ***Permanent*** Divine Guidance to the humanity – the Code that was to be unchangeable forever – and He named it the Quran. It is, the Last Book from God or the Collection of the Final Commandments from Allah or the Last Testament. Hence, if a person claims that God sent him some message, he claims to be the holder of a new Book; and, he is, according to the Quran, a mendacious claimant!

***Nabi* and *Rasool*: The Prophet and the Messenger**

Now, let us turn our attention to two important words in the discussion: *Nabi* and *Rasool* (usually translated: the Prophet and the Messenger, respectively).

In the Arabic language, a word root is -‘’نَباء (Nabaa-un, made of: ن - ب - ا). Its basic meaning is ‘to inform, to convey the news’. The word *Nabi* (the Prophet) may come from this root also. Therefore, it (*Nabi*) means ‘the person who conveys the news’.

In the Jewish tradition, there has been a position, called: *Nabi-un*, in the synagogue hierarchy. He used to prophesy. Hence, in the English language, *Nabi* is called the Prophet i.e. the person who does prophecies. In the Holy Quran, this root has been employed for similar meanings also.

But, there is another root also: (ن - ب - و) (noon-bay-wao). It means ‘a high place’. The word *Nabi* may come from this root also. Consequently, *Nabi* would be “the selected person who is knowledge-wise at a higher position than the common human

level". I prefer this sense of the word. However, the word *Nabi* - regardless it comes from (ن ـ ب ـ ا) (Nabaa-un) or from (ن ـ ب ـ و) (noon-bay-wao) - according to the Quran, it describes '***the selected personage*** who used to get the Divine Revelation from Allah (God)'.

The source of this Divine Revelation was imperceptible by limited sensory human knowledge. Therefore, such a pious personage was at the highest human level possible. The Divine Revelation that was revealed to him contained, along with Commandments, the references to the historical events that had not been illustrated by the human knowledge till the age of the recipient prophet. And, some events to come were also mentioned therein. Thus a *Nabi* **may** also be called a person who conveyed the news[27]. For such news, the Quran has used the word **غيب** (Ghay-b), meaning 'the unseen'. The Nabi (the prophet) was informed of 'this unseen' by the Divine Revelation. Very explicitly, the Quran has said: **ذٰلِكَ مِنْ اَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ** (3 / 44): "*This is of the tidings of things hidden. We reveal it unto thee (Muhammad)*". Therefore - after the end of the chain of the prophets (i.e. the Finality of the Prophethood) - if a person claims that he receives the news on the unseen (regarding the past or the future) from God, he claims Prophethood. Thus, such a person is a falsifier of the Finality of the Prophethood and his claim is a pretence and prevarication.

The prophecies of the common people are mere guesses or conjectures. I am not discussing them here. I am discussing only the person who claims having attained some ***direct*** knowledge from God for his prophecies, or the news that he gives to the

[27]**Note**: I have not deliberately used the word *prophesy* here, because, prophesy may or may not happen. But in case of a Nabi (*usually* called the Prophet) his news **had certainty** as to them. Hence, the word Prophet in the ongoing discussion is in the Quranic sense, not in the Jewish sense.

masses. Such a person is, in fact, a claimant of Prophethood which is, according to the Quran, a pretender, a prevaricator. Hence, his claim is a hoax.

***Rasool* (Usually Translated '*the Messenger*')**

As mentioned earlier, it was the duty and responsibility of a Prophet (*Nabi*) to convey the Divine Revelation from God (Allah) to the human beings. The person who carries a message to another is called the messenger (*Rasool*). The literal meaning of *Rasool* is a *messenger* or the **sent** one.[28] However, in the Quranic terms, it means 'the selected personage who *got* the Divine Revelation from Allah (God) and *conveyed* it to the other'; hence called *Rasool* or the Messenger.

As you note in the last sentence above, any such personage had two aspects of his personality:

1. The first, his act of *receiving* the Divine Revelation from Allah, it will be called *Nabuwah* (usually called the Prophethood), and

2. The second, his act of *conveying* it to the others, *Risalah* (usually translated 'the Messengerhood').

In other words, in the Quranic terms, the personage who *got* the Divine Revelation from Allah (God) was Nabi (the Prophet) and Rasool (the Messenger) at the same time. It was the ***same*** person who had two positions. Because of these Quranic meanings, it

[28]**Note**: As the selected personage was ***sent*** by Allah to a nation or nations, hence, the word Rasool i.e ***the sent one***. In this sense, this word has been used many times in the Quran: see (57 / 25), (36 / 20), (36 / 16) etc. For example, Marmaduke Pickthall has translated Sura Yaseen: 36 / 20 as: *And there came from the uttermost part of the city a man running. He cried: O my people! Follow those who have been **sent**!*

was ***impossible*** that a personage was a *Nabi* but not *Rasool* or was a *Rasool* but not *Nabi*.

We have also noted that *Wahi* (the Divine Revelation) is also called 'the Book of God (or the Word of Allah)'. From this aspect, the selected personage, being the Recipient of *Wahi* (the Divine Revelation) or the Recipient of the Book, was the Nabi (the Prophet) as well as Rasool (the Messenger). From the side of receiving the Book from Allah (God), he was the Nabi (the Prophet); and, from the side of conveying this Book (the Divine Revelation) to humanity, he was the Rasool (the Messenger)[29].

Hence, according to the Holy Quran, there is no distinction between the two words: **Nabi** and **Rasool**[30]. Thus, the Quran

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[29]**Note**: Given the functions of *Nabuwah* (the Prophethood) and *Risalah* (the Messengerhood), either of these positions becomes meaningless without the other. In modern terminology: appointment of an official without responsibility or assignment of responsibility without appointment is vacuous. In this regard what the Holy Quran says in Surah 3, verse 161 is worth noting: **وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ ۚ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ** "No prophet could (ever) be false to his trust. If any person is so false he shall on the Day of Judgment restore what he misappropriated".

What is **the trust** that was given to him, a prophet? It was the trust of 'the message', 'the Divine Revelation' to be conveyed to humanity. Hence, this verse speaks of both the positions of *Nabuwah* (Prophethood) and *Risalah* (Messengerhood) that the prophets had: the one as an investiture of prophethood (Nabuwah), the second as a responsibility (Risalah) of conveying the Message of Allah or God to humanity.

[30]**Note**: Here the word ***Rasool*** is equal to ***Nabi*** (Prophet) as a Quranic term. However, the Quran has used the word *Rasool* in its general meaning also as 'the sent one, or an envoy, or a messenger, etc'. In this sense any person sent to convey a message etc. may be called *Rasool* in the literal sense.

says that all the *Anmbiya* (the Prophets) were the Recipients of the Book and all the *Rusul* (the Messengers or the Sent Ones) were the Recipients of the Book[31]: **فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ** (2 / 213): *Allah sent (unto them)* ***prophets*** *as bearers of good tidings and as warners and revealed therewith the Scripture.* Here, it is clear that no Nabi (the Prophet) came without the Book. It is crystal clear. In the Quranic terms, Nabi (the Prophet) is called only the selected personage who received the Divine Revelation from Allah (God); and, this Divine Revelation was called the Book. Therefore, a Prophet without the Divine Revelation or the Book is unimaginable. In Surah Al-Hadeed (57), verse 25, it has been said: **لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ** : "*We verily sent Our* ***Messengers*** *with clear proofs, and revealed with them the Scripture".*

The above two verses show that there was no *Rasool* without the Book (as there was no *Nabi* without the Book).

The point to note is that, as said earlier, *Nabuwah* and *Risalah* are the two aspects of the same personage. There was no separate group of the *Anmbiya* (the Prophets) with their separate Books, nor was there any separate group of the *Rusul* (plural of *Rasool*, the Messenger) with their separate Books. The Messengers were the Prophets and the Prophets were the Messengers. The Holy Quran has called the same personage, who received the Divine Revelation, somewhere Nabi and somewhere Rasool.

Prophet Muhammad (PBUH) himself has been called *Rasool* (the Messenger), for example, in: **مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ** (48 / 29): "*Muhammad, the Rasool of Allah, and those with him*". And, in **يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ** (8 /64): "*O Prophet! Allah is sufficient for thee*", he has been called *Nabi* (the Prophet). At

[31]**Note**: Please do not forget that in Quranic terms, the Book means: the laws, the commandments, the Divine Revelation, the sent message, etc

another place, he has been called both the Nabi (the Prophet) and the Rasool (the Messenger): **فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ** (7 / 158): "*So believe in Allah and His messenger, the Prophet who can neither read nor write*".

In Surah An-Nisa (The Women), chapter 4 of the Holy Quran, it has been said: **إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ:** "*Lo! We inspire thee as We inspired Noah and the prophets after him*". Here, Noah and his successors have been called the Prophets (*Anmbiya*). And, then their names have been mentioned: Abraham, Ishmael (Ismael), Isaac, Jacob and the progeny of the Jacob, the Jesus, Job, Jonah, Aaron, Solomon, David. After naming them, the verse goes on: **وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۚ:** "*And messengers We have mentioned unto thee before and messengers We have not mentioned unto thee…*" (4 / 163-164).

It is noteworthy here, that in the above verses the same personages have first been called the Prophets (*Anmbiya*) and then the Messengers (*Rusul*).

At another place, it has been said about them: **أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ۚ** : "*Those are they unto whom We gave the Scripture and Command (the government) and Prophethood."* (See 6 / 84-90).

Thus, the above verses make it clear that any personage who was given the Prophethood or Messengerhood (the substitutable terms) was also given 'the Book' which, in its turn, is also substitutable with 'the Divine Revelation', 'the Divine Message', etc.

According to the Holy Quran, there are five constituent parts of the faith: Allah, the Angels, the Books, the Messengers (the Divinely ordained and Sent Ones) and the Hereafter. About these parts, at one place, it has been said: **وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ**

الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ : "*….But righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the Prophets."* (2 / 177). In the same Surah, again, it has been said: **كُلٌّ آمَنَ بِاللهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ :** "*Each one believeth in Allah and His angels and His scriptures and His messengers*." (2 / 285).

A careful review of these two verses (2 / 177 and 2 / 285) shows that in the first verse the word *Nabi* (Prophet) has been used; whereas, in the second one, the word *Rasool* (Messenger) has been substituted for the word *Nabi*.

From these explanations, it becomes clear that the Prophethood and the Messengerhood are the two aspects of the same coin (i.e. the personages who received the Divine Revelation). There is no line of distinction that may divide these two aspects into two different persons. The same personage was called Nabi (the Prophet) from the point of view of *receiving* the Divine Revelation from Allah (God) and this very individual was called the Messenger (the Sent One, i.e. Sent to the People) from the aspect of *conveying* this Revealed Message to the people.

But you would be surprised that we have been the victim of the dogma that there was a distinction between a Prophet (a Nabi) and a Messenger (a Rasool) – the Prophet came without the Book, whereas the Messenger had the Book. A Prophet followed a Messenger and the former came to make the people obey the message of the latter; and that a Prophet was not given the Book. And, in this regard, the most famous example quoted is that of Moses and Aaron. The protagonists of this dogma say that Moses was given the book Torah, whereas Aaron was not given any Book. This dogma has its roots in the Traditions (Hadiths) attributed to Muhammad (PBUH). However, it is against the Quran: **وَلَقَدْ مَنَنَّا عَلٰى مُوْسٰى وَ هٰرُوْنَ**: "And We verily gave grace unto Moses and Aaron" (37 / 114) and a few verses

later: وَاٰتَيْنٰهُمَا الْكِتٰبَ الْمُسْتَبِيْنَ (37 / 117) "And We gave them the Book which helps to make things clear".

This is the second place where the Muslims are beaten by their opponent, the Ahmadiyya. But, if we declare the Quran the standard to judge the claim of Mirza Ghulam Ahmad (the founder of the Ahmadiyya Religion), his claim proves a house of cards and is very easily rebutted. You would see the detail on this point in Chapter 7 where we would analyze the arguments presented by the Ahmadi.

Here, an interesting question ensues. The verse that declares the Finality of the Prophethood on Muhammad (PBUH) is: مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلٰكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ : "*Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets*"(33 / 40). According to the dogma in vogue among the Muslims - that there was a distinction between a Prophet (a Nabi) and a Messenger (a Rasool) – the words خَاتَمَ النَّبِيِّين (*Seal of the Prophets*) means that Allah (God) has ended ***only*** the Prophets who were not given the Book, whereas, He has not ended the line of the Messengers. Therefore, according to this verse (according to the dogma in vogue), after Muhammad (PBUH), no prophet could come. However, a Messenger may come after him. Therefore, the Baha'i accept the same and hail Mr. Baha Ullah as the Messenger with a Book.

You saw that a dogma which is against the Quran creates multiple enigmas. The lamentable point is that although the Muslim *Ulema* may spend the whole of their lives in resolving these enigmas yet they are not ready to leave a belief that is against the Quran.

Khatamun Nabiyyin (خَاتَم النَّبِيّنَ)

The nucleus of discussion and debate with the Ahmadi people is

the term: *Khatamun Nabiyyin* (usually translated: the Seal of the Prophets, differently interpreted by the Muslims and the Ahmadiyya). Hence, the importance of the term is evident in these debates. In our opinion, this term does not deserve the attention that it has attracted from the debaters. As described earlier, there are so many Quranic evidence on the Finality of the Prophethood on Muhammad (PBUH) that even if the Quran had not used these words, still there remained no doubt as to his being the final in the line of the Prophets. Despite this, here, I will dilate on this term a little. Let us first look at the meaning of the word: ***Kha-tam*** (…**خَاتم**…).

Khat-mun[32] **(…'' خَتم …)** means to hide something or cover something in such a way as no part of it may come out. Therefore, after ploughing and sowing seed, the first watering of the field is called *Khatamaz Zar-a* **(خَتَمَ الزَّرْعَ)** by the Arab. It is because with watering, the earth forms a cover on the seed and it is preserved inside the earth. Similarly, after having gathered honey in the beehive, the honey-bee makes a thin veil of wax on the beehive openings. It keeps the honey preserved inside. The Arabs call it *Khat-mun* **(…'' خَتم …)** also. After this, they also started calling the honey itself and its recesses *Khat-mun* **(…'' خَتم …)** (Taj ul Uroos).

خَتَمَ الشَّیْءَ خَتمًا. (*Khatmash-Shai'a Khat-maan*) means reaching the end of something (Taj). According to Ibn-e-Faras, these are the basic meanings of it.

Khat-mun **'' خَتم** and *Tab-un* **-'' طَبع** : These two words mean the following two senses:

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[32]**Note**: The word "Khatmun" is best described in the verse (36 / 65): **الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ** "This day We seal up mouths, and hands speak out and feet bear witness as to what they used to earn."

1. Putting the seal on something by using wax, and

2. The very impression or sign that is created by use of the seal (as an instrument).

Then this word came to use in its extended meaning of stopping or closing something; because, with a ***seal***, a letter or a door is closed down and what is inside is not taken out (Raghab and Taj).

Khita-mun (-'' خِتَام'') is the wax or any material that is used to mark the seal in order to close down something.

Kha-ta-mun (-'' خَا تَم'') is the seal-tool (like a ring) that is used to mark seal on the wax etc.

The end of everything is called *Kha-ta-mun* (-'' خَا تَم'').

Therefore, *Kha-ta-mul Qaum* (خَاتَمُ الْقَوْم) means the last individual of the nation. Likewise, the last part of any drinkable thing is called *Khita-mun* (-'' خِتَام''). (Ibne Faras).

Faraa says: *Khata-mun* and *Khita-mun* both are close in meaning. -'' فُلَان'' خَتَمَ عَلَيکَ بَابَہ'' means: He shuns you and shuts his door at you. (Taj ul Uroos).

Let us proceed ahead:

In his early days of claims, Mr. Mirza insistently translated the words *Khatamun Nabiyyin* خَاتَمُ النَّبِيّنَ as 'the Last Prophet' – detail is in the coming chapters. But, later on, he changed his 'thinking' and said that *Khatamun Nabiyyin* means "*the Seal*" whereby others may also become *Nabi* (Prophet). This meaning, if the word is interpreted like this, is preposterously against the teachings of the Holy Quran, and an obvious ignorance of the elevated position of Prophethood. As discussed above, Prophethood was ***granted*** to a selected personage as a ***gift*** from

God. Allah used to select a personage for this elevated position with His independent will (2 / 105). None could acquire this position with his efforts. And, above all, none had the authority to make others *prophets* with his will or corroborating 'seal'. In the Holy Quran, even about Muhammad (PBUH), it has been said that he had not an iota of the idea of being raised to this elevated position of Prophethood (42 / 52 and 28 / 86) far from thinking that he would certify someone as a *Prophet*. And, hypothetically speaking what is the proof that he (Muhammad PBUH) has the authority of certifying someone as Prophet Designate? There is no indication as such in the Holy Quran.

If Muhammad (PBUH) were alive and had made someone the Prophet Designate, it could have been accepted as the '*Seal of Certification*'. But, today, if someone proclaims himself a Prophet and arrogates to himself the ***certification*** of his Prophethood from Muhammad (PBUH), commits such cheekiness as beggars imagination of even a lunatic. Only a psychotic personality may dare such a claim.

Importance of the Faith in the Finality of the Prophethood

The question ensues as to the importance of the faith in the Finality of the Prophethood. This importance has many aspects. One of them will be discussed in the following lines. So far, we have seen that:

1. Man has been created with discretion.

2. If man is left limitless, it creates clash of interest in the society that may result in internecine damage.

3. The Divine Revelation demarcates boundaries wherein the individuals may exercise discretion so that the social equilibrium ***is*** maintained.

4. In other words, the Divine Revelation delimitates the human liberty.

As long as the Divine Revelation continued to come to the human beings through the Prophets, none could predict as to the nature of limitation that could be set by the next Prophet. The Finality of the Prophethood has made it manifest that the limits that were to be set on the human discretion have been perfected in the Holy Quran. Anyone who wants to lead his or her life according to the Divine Revelation may refer to the Quran and assure himself as to the limits and boundaries wherein he is to lead his life. After this, he may rest assured that there will be no change in the demarcation of the limits on and liberty for him, nor will they be increased or decreased. This surety of no-change is a great blessing for the human beings.

In other words, the Finality of the Prophethood is the surety from Allah (God) that makes the human beings certain and assured about their liberty. Allama Iqbal in his Lectures has expressed this fact in the following words:

> "The birth of Islam, as I hope to be able presently to prove to your satisfaction, is the birth of inductive intellect. In Islam prophecy reaches its perfection in discovering the need of its own abolition. This involves the keen perception that life cannot forever be kept in leading strings; that, in order to achieve full self-consciousness, man must finally be thrown back on his own resources. The abolition of the priesthood and hereditary kingship in Islam, the constant appeal to reason and experience in the Qur'an, and the emphasis that it lays on Nature and History as sources of human knowledge, are all different aspects of the same idea of finality. The idea, however, does not mean that mystic experience, which qualitatively does not differ from the

> experience of the prophet, has now ceased to exist as a vital fact. Indeed the Qur'an regards both *Anfus* (self) and *Afaq* (world) as sources of knowledge. God reveals His signs in inner as well as outer experience, and it is the duty of man to judge the knowledge-yielding capacity of all aspects of an experience. The idea of finality, therefore, should not be taken to suggest that the ultimate fate of life is complete displacement of emotion by reason. Such a thing is neither possible nor desirable. The intellectual value of the idea is that it tends to create an independent critical attitude towards mystic experience by generating the belief that all personal authority, claiming a supernatural origin, has come to an end in the history of man. This kind of belief is a psychological force which inhibits the growth of such authority."
>
> (The Reconstruction of Religious Thought in Islam: Lecture: 'The Spirit of Muslim Culture': Para 3)

That is why in the last paragraph of his lecture: *The Principle of Movement in the Structure of Islam*, Iqbal stressed that:

> "And in view of the basic idea of Islam that there can be no further revelation binding on man, we ought to be spiritually **one of the most emancipated peoples** on earth."

This is the first aspect of the faith in the Finality of the Prophethood. In the presence of this belief, none may dare say us that God (Allah) has sent a new message through him and if we do not follow it, there would be lightning and thunderbolt from the blue.

Let us revise the following points:

1. The Divine Revelation (*Wahi*) means getting knowledge ***directly*** from Allah (God), and

2. The Finality of the Prophethood (Khatm-e-Nabuwat) means that none of the sane may claim that he gets some knowledge directly from Allah (God). The one who claims this rebuts the Finality of the Prophethood and is a claimant of Prophethood. And, according to the Quran, he is a prevaricator.

Let us move forward.

Results of the Faith in *Kashf* and *Ilham*

The Muslims have stressed a lot on the faith in the Finality of the Prophethood (and must have done so). But, along with this, as said earlier, they fabricated the dogma that the pious human beings still get knowledge directly from Allah (God). Such people are called the saints and their knowledge is called *Kashf* and *Ilham* (the unveiling and the intuition).

Did you note that with this dogma, how the faith in the Finality of the Prophethood is nullified? And, how the door, closed down by Allah (God) has been thrown open by human beings!

In the past, the Prophets might have (and did) come with time intervals; but, such saints as professed to get direct knowledge from Allah (God) through *intuition* and *unveiling* started burgeoning in every nook and corner. And, in order to avoid objections, they claimed that their knowledge was not *Wahi* (the Divine Revelation) but intuition or unveiling. And, they did not profess to be the Prophets or the Messengers but the saints or the *Aulia Allah* (friends of Allah or God). And, that their supernatural acts are not miracles but marvelous gifts of God - a new order of religious hierarchy with all divine privileges! Thus, only by renaming the old terminology, we (the Muslim)

assured ourselves that we were not violating the faith in the Finality of the Prophethood. This coterie of saints does prophecies and issues orders to their followers – sometimes in open terms, sometimes in the name of '*the hidden meanings of the verses of the Quran*'. As far as their obedience is concerned, their followers may flagrantly disobey even the most evident codes of the Quran and the Quran-supported Traditions, but these blind followers comply with the orders of their saints from the core of their hearts. Not even a snippet of doubt may rise in their hearts to disobey such orders. If ever, any disobedience occurs, a shiver of fear overwhelms them with the apprehension of unseen dire consequences. Resultantly, the nation that must have been the most emancipated one became the most shackled one. Slave not only to the living saints but also to the dead ones and even slave to the stones wherein these self-proclaimed saints are buried.

As I said above, the difference between the Divine Revelation on the one hand and the unveiling (Kashf) & the intuition (Ilham) on the other - to which this coterie of saints lays claim - exists only in name. There is no real difference in these terms (as far as the claim of acquiring knowledge directly from Allah is concerned).

Claims of Ibn-e-Arabi

Mohiuddin Din Ibn Arabi, also called Shaykh Al-Akbar, the greatest master, is the head of this coterie. Let us hear what he says in this regard. In his famous book *Fusus al-Hikam*, he writes:

> The perfect men, saints of the age, *Ghaus*, *Qutub*[33]take knowledge from the same source wherefrom the Prophets took. Although the saints follow the Prophets,

[33]**Note**: These are different levels / cadres of the self-proclaimed saints.

> both of them have the Divine Revelation…The Religious Leaders are those who follow the Quran and the Hadiths. If they do not find a clear command from the Quran and the Traditions, they do inference and jurisprudence with reference to the Quran and the Traditions (the Hadiths). On the contrary, of us (the saints), there are those who take directly from Allah (God) through their intuition and unveiling…Thus the source of the Divine Revelation and the intuition & unveiling is the same…Those who experience intuition & unveiling, because of being aware of the way to get from God, are similar to the Last of the Prophets (*Khatamun Nabiyyin*)… Their taking from Allah (God) is exactly like that of the Messenger (PBUH).

Now, it is up to you to decide.

Is there any difference (except for the terms used) between the Divine Revelation that the Prophets got and the intuition & unveiling to which these *saints* lay claim?

And, does there remain any faith in the Finality of the Prophethood after accepting the possibility of the unveiling & the intuition (*Kashf* and *Ilham*)?

It is said that *Kashf* and *Ilham* of a person are not a justification or proof for a person who is not experiencing them. But, here, the question is not of their being a justification or a proof to follow them. The question is: Is there any possibility of acquiring any knowledge ***directly*** from Allah after the Finality of the Prophethood?

As far as the question of justification or proof of a *Kashf* or *Ilham* is concerned, to the followers of these self-proclaimed saints, no command of the Quran or Hadith carries as much weight as the unveiling or intuition of a saint. As it has been said

above, their votaries believe that letting any doubt rise in even the remote recesses of their hearts brings down the storm of bolts from the blue.

Remember: the Holy Quran is free from even the adumbration of an experience that may even border on the unveiling or the intuition (Kashf or Ilham). As far as the Aulia-Allah (the friends of Allah or God) are concerned, the Quran does not declare them to be a distinct group. It declares that being Wali-Allah (friend or servant of God) is a trait of the *Mumineen* (the staunch Muslims). Thus, according to the Quran, every staunch Muslim is a Wali-Allah (friend or servant of God). Ideas like this have been borrowed from the other (under Greek and Persian influences). *Sufism*, according to Allama Iqbal, is an exotic plant in the land of Islam (*See Letters by Iqbal, Part-1, Page 78*).

This is not the right moment to dilate on the reality of the unveiling or the intuition (Kashf or Ilham). Here, we should only understand that man has such dormant powers (e.g. the will power) as (if concentration is increased in them to a certain level through exercises and meditation) may give rise to strange ideas and imaginations. Or, through concentration power, such feats may be performed as may bewilder the laymen. But, this is something '*technical'* that has nothing to do with religion. Anyone can develop these powers through meditation and exercises. (I also underwent various stages of them. Therefore, it is self-experience not the hearsay only. I got this experience from the Muslim monasteries, hermits, troglodytes, and mystics. A detailed discussion may be viewed in my book: *Shahkar-e-Risalat*).

In this regard, Dr. Allama Iqbal writes:

> The Muslims of this era prefer to keep on groping in the dark avenues of the Greek and Persian mysticism which

> preaches ignorance of the surrounding truths only to concentrate on the kaleidoscopic lights named '*Ishraq'*, the inner-light. This type of reality emanates from the minds jaded by over-meditation. To me, this fabricated mysticism and self-negation are looking for the reality where it is non-existent. It is the undeniable indication of the decline of Islam.
>
> (This essay by Allama Iqbal titled: *Islam and Tasawwuf* (Islam and Mysticism) was published on July 28, 1917, in the *New Era*, a newspaper from Lucknow, India).

This is the reality of *Kashf* and *Ilham*. That was why, about Mohiuddin Din Ibn Arabi's book *Fusus al-Hikam*, an extract of which has already been quoted above, Allama Iqbal said that there is nothing in it except apostasy and atheism (Letters by Iqbal). In short, in view of the subject on the anvil, we want to say that the dogma, whatever named, that a person may still get knowledge ***directly*** from Allah (God) breaks the faith in the Finality of the Prophethood. How such beliefs level the path for arrogations to the self-assumed prophethood will be discussed later on.

This is the third place where the Muslims are stamped out by their opponent, the Ahmadi. Details will follow.

Dogma Regarding the *Imam* 'to Come'

Now, let us move a step forward. The belief of the Finality of the Prophethood was in none of the religions of the world. Therefore, every one of them cherished a belief of 'the Promised One'. The Jews hoped that a Messiah would come to emancipate them from all the ills. The Christians asserted that Jesus was alive in the heavens and that he would return in the Last Age and would establish Christianity as the paramount religion. The Hindus are awaiting the arrival of Kalki Avatar in the Last Age.

The Buddhists are waiting for the Metteyya (Pali) Buddha. The Magians, like the Christians, consider their prophet Mithra alive in the heavens and are waiting for his advent in the Last Age. They changed the idea of the second coming of Mithra (vis-à-vis the Christians) and adopted the notion that the returning Mithra would not be the original one rather the *subordinate* Mithra or the reflection of the original one.[34]

The Quran addressed all the religions and declared the arrival of the awaited Promised One, the Messenger Muhammad (PBUH). The Quran declared that following Muhammad would ensure domination of the religion that every Prophet in every nation presented in its pure and un-adulterated form. Muhammad (PBUH) did all that these waiting peoples wanted to see. When he was to leave this world at the completion of his mission, Allah (God) declared that after this Promised One i.e. Muhammad (PBUH) none would ever come from Him. And that, since the demise of Muhammad, people would stop waiting for the Promised One. And that the guidance that was to be from Allah (God) had been perfected and preserved in the form of the Quran. The Promised One i.e. Muhammad (PBUH) acted upon the guidance i.e. the Quran. And that now the humanity would lead a life in pursuit of this Divine Guidance (the Quran) on the footsteps of the Promised One, Muhammad (PBUH). And that, now the humanity had become adult and mature. If it erred in any matter, it would redress itself in the light of the Divine Revelation in the Quran following the footsteps of the Promised One i.e. Muhammad (PBUH) as his life was a reflection of this Divine Guidance. And that now the humanity would act in the

[34]**Note**: Mr. Mirza Ghulam Ahmad of Qadian borrowed the ideas of *Zilli* (shadowy) prophet, *Ummati* (follower) prophet, partial prophet, etc. from the Magians. His claim of being *Maseel-e-Massih* (likeness of the Jesus) is exactly the same as that of the *subordinate Mithra* adopted by the Magians.

light of the perfected and preserved guidance without a *Corrector*, just as the Promised One i.e. Muhammad (PBUH) struggled and succeeded in the mission assigned to him by God (Allah). Logically, at the culmination of maturity of the humanity, the declaration of the Finality of the Prophethood was the targeted and the desired denouement of the human evolution from its immaturity to its sapience.[35]

This is the second important aspect of the Finality of the Prophethood i.e. it created confidence in humanity as to its maturity.

***Mujaddad, Mahdi, Messiah* (the Revivalist, the Guided One, the Reviver):**

God has conferred confidence on humanity through declaration of the Finality of the Prophethood; but, the Muslims too, like the other religions, ushered in a complete retinue of the Promised Ones – *Mujaddad* (the Revivalist) at the end of every century, *Imam Mahdi* (the Guided One) in the Last Age and accompanying him, the Jesus Christ descending from the heavens. We, the Muslim, however, did not call the first two (the Mujaddad and Imam Mahdi) *Prophets* as we had the apprehension of acting against the faith of the Finality of the

[35]**Note**: If we keep in mind that Cuneiform, the system of **writing,** was developed by the ancient Sumerians of **Mesopotamia** circa 3500-3000 BCE, and that with the fall of the Western Roman Empire in 476 AD, the period of antiquity ended, and the transitional Middle Ages started, we may resolve the mystery around importance of the period when 'the Promised One' should have appeared. It was the transitional period of the beginning of the Middle Ages, the Last Age, when humanity had reached its adulthood and was ripe to receive the message of the Last Divine Revelation. Thereafter, the modern age began. It was the period when the Promised One, Muhammad (PBUH) came with the final, perfected and preserved message from Allah, in the form of the Quran, to lead the adult humanity.

Prophethood. But, in fact, we conferred the same characteristics, the same paraphernalia on them as was specific to the Prophethood i.e. the capability of acquiring knowledge ***directly*** from Allah (God) through *Kashf* and *Ilham*, as discussed above.

As far as Jesus Christ was concerned, we had one worry. He had been the Prophet of God. Therefore, he had to be accepted the Prophet on his return. However, we got around it by declaring him the *Subservient-Prophet* to the Prophethood of Muhammad (PBUH), as the prophet from the *Ummah* (Community) of Muhammad (PBUH).

The Holy Quran has mentioned neither any *Mujaddad* (religious revivalist), nor any *Mahdi* (the guided one), nor second coming of the Jesus or any of his antitype. The term *Massih Mau'ud* (the Promised Messiah) is also un-Quranic and anti-Quranic. All such dogmas became part of faith through the Traditions insincerely and falsely *attributed* to Prophet Muhammad (PBUH) without the Quranic substantiation. What is the source of these Traditions and how they became part and parcel of Islam? I have discussed this, at length, in my book, *Shahkar-e-Risalat*, a biography of the Caliph Umar, the Second Righteous Caliph of Islam. As these notions were contradictory to the faith in the Finality of the Prophethood, they threw open the ways to claims of Prophethood by the prevaricating and deceitful spirits searching to achieve low ends.

In Chapter 1, I said that the court case remained in process of hearing for about nine years in the State of Bahawalpur. The learned scholars of the pre-partition India took part in substantiating the claim of the lady who sought her marriage to be declared void as her husband had adopted the Ahmadiyya religion; but, the learned Judge had to admit that despite the lengthy discussions of the *Ulema*, from the side of the petitioner, it could not be clear for him (the Judge) as to what was actually

the reality of the Finality of the Prophethood. The reason was that all these *Ulema* had a belief that there was the possibility of getting knowledge directly from Allah (God) even after Prophet Muhammad (PBUH), and the people who may have it would continue to come. In presence of this dogma, the reality of Prophethood cannot be manifest, nor can be removed the vagueness shrouding the belief of the Finality of the Prophethood. On the other hand, this belief serves to corroborate the claim to a *new prophethood*. Let us see how it did happen.

From here, the discussion moves onto the claims of Mirza Ghulam Ahmad of Qadian, leader of the Ahmadiyya.

At the end of this chapter, we would like to salute the wisdom and understanding of the lady who filed a divorce case in the court of Bahawalpur, in pre-partitioned India against her husband who converted to Ahmadism. Hers and her family's forbearance and faith in the Finality of the Prophethood on Muhammad (PBUH) is far more excellent and praiseworthy than many of the so-called scholars and followers of Mr. Mirza.

May her soul rest in eternal peace!

CHAPTER

3

THE EVOLUTIONARY PROPHET

Progressive claims of Mirza Ghulam Ahmad,
prophet of 'the Ahmadiyya'

Early Life

Mr. Mirza relates his personal life:

> "My biography is that my name is Ghulam Ahmad. My father's name is Ghulam Murtaza and the grandfather's name is Ata Mohammad and my great grandfather's name was Gul Mohammad…Our caste is *Mughal-Barlas*…I was born in 1839 or 1840 A.D. in the last days of the Sikh rule"[36].
>
> (*Kitab-ul-Bariyyah*, p. 134 and the following ones; or, Ruhani Khazain: Vol. 13, Note on p. 162)[37]

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[36]**Note** from the Author: But in the monthly *Ansarullah*, published from Rabwah (Now called 'Chenab Nagar'), May 1974, Mr. Mirza's date of birth has been given as 13 February, 1835.

[37]**Note**: His lineage that Mr. Mirza told at various places is very enigmatic.

1) Sometimes he calls himself descended from the *Mughal Barlas* family, as he wrote in *Kitab-ul-Bariyyah*, Ruhani Khazain, Vol. 13, note on p. 162.
2) Sometimes he calls himself a *Persian*, as he told in *Kitab-ul-Bariyyah*, Ruhani Khazain, Vol. 13, note within the note on p. 162.

> "My father, Mirza Ghulam Murtaza was an employee of the governorate. And, he was so loyal to the government and brave that during the rebellion of 1857, he supported Her Majesty's government with 50 horsemen, more than his means permitted."
>
> (*Tohfa-Qaisariyyah*, p. 18; or, Ruhani Khazain, Vol.12, p. 270)

Mr. Mirza wrote in *Kitab-ul-Bariyyah* that he got home schooling. After this, he got employed as a clerk with courts in Sialkot. After having resigned his employment, he got busy in household chores (farming etc.). Mr. Mirza's life as a writer (that introduced him in the country) started in 1880 when he published Volume 1 of his first book, *Braheen-e-Ahmadiyya*. In that age, heated religious debates were in vogue. On the one hand, the founder of the Hindu sect, *Arya Samaj*, Pandit Dayananda Saraswati was vehemently attacking Islam; on the other hand, Christian missionaries, led by pastor Fundal were propagating against the Muslim. *Braheen-e-Ahmadiyya* was written to counter the attacks of the opponents. Therefore, it got much popularity in the country[38]. The Ahmadi refer to this age when

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3) Sometimes he calls himself *Israeli* and *Fatimid*, as he noted in *Ek Ghalti Ka Izala*, p. 16; or, Ruhani Khazain, Vol. 18, p. 216.
4) Sometimes he says that his 'ancestors reached the Punjab from the Chinese land' as he tells in *Tohfa-Golarvia*, p. 41; or in Ruhani Khazain, Vol. 17, note on p. 127.

[38]**Note**: Maulvi Abdul Haq (commonly known as '*Baba-e-Urdu*' (the Father of Urdu language) wrote a book '*Chand Hum Asr*' (Some Contemporaries) wherein, under the chapter, 'Maulvi Charagh Ali Marhoom', he mentioned that Mirza Ghulam Ahmad of Qadian wrote many letters to Maulvi Charagh Ali, earnestly requesting him, with the humbleness of a student, to provide him (Mr. Mirza) information on various religious topics that Mr. Mirza was to include in his publication *Braheen-e-Ahmadiyya* for which he was making appeals for donations

they claim that many Muslim scholars have appreciated the services of Mr. Mirza. To publish the book, Mr. Mirza appealed the Muslim for donations and he gathered a lot of money[39]. His claim was to publish a comprehensive book, consisting of 50 volumes, but, later on, when he could not meet his promise, he said:

> "First I intended to write 50 volumes; but, I got satisfied by reducing the number from 50 to 5. As there is a difference of only a 'zero', the promise was fulfilled with 5 volumes."
>
> (Preface: *Braheen-e-Ahmadiyya*, Vol. 5, p. 7; or, Ruhani Khazain, Vol. 21, p. 9)

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to the Muslim masses and the aristocrats alike so that he (Mr. Mirza) could be able to meet the expenses for publication.

[39]**Note**: The notable personalities who sent in donations for publication of the book promised by Mr. Mirza to highlight the grandeur of Islam, were as follows:

1. Ghulam Qadir Khan a minister of the State of Nala Gadh, in the Punjab,
2. Nawab Shah Jahan Begum of Bhopal,
3. Maulvi Charagh Ali who was a high position with the State of Hyderabad Deccan,
4. Nawab Mukaramuddaula of Hyderabad,
5. Nawab Sultan Uddaula and Nawab Nazeer Uddaula from the State of Bhopal,
6. Nawab Ferozuddin, Prime Minister of the State of Bahawalpur, etc

However, with this enormous inflow of cash, Mr. Mirza started paying off his loans to redeem his ancestrally pledged lands and properties from the Sikhs and the others. Here, it should also be noted that so far (till 1884) Mr. Mirza had not started her series of claims.

The first four volumes of the book were continuously published from 1880 to 1884. But, the fifth volume was delayed. The last part was posthumously published in 1908. This volume was deliberately delayed. In the first four volumes, Mr. Mirza's claims, like those of the Sufis (saints), remained in the ambit of the unveiling (*Kashf*) and intuition (*Ilham*). As this type of claims was not objectionable to the Muslim, there was no criticism of him. Instead, his religious services were appreciated. During this period of delay (between publication of the first four volumes and the fifth one of *Braheen-e-Ahmadiyya*), what type of changes appeared in his thinking are self-explanatory in Mr. Mirza's own words:

> "Then, for about 12 years, a long period, I remained unaware of the fact that in '*Braheen'* God had very forcefully declared me 'the Promised Messiah'. But, I kept on formally believing in the second coming of the Christ. When 12 years elapsed, the time became ripe to open up the reality on me. Then, I experienced continuous intuitions saying, 'You are the Promised Messiah'".
>
> (*Ijaz-e-Ahmadi*, Annexure of *Nuzulul Massih*, p.7; or, Ruhani Khazain Vol. 19, p. 113)

It means that after publication of the first volume of Braheen-e-Ahmadiyya in 1880, for approximately 12 years, he did not claim anything critical. But, in 1892, he claimed to be the Promised Messiah[40]. What happed thereafter? In this regard, the second caliph of the Ahmadi and son of Mr. Mirza, Mian

[40]**Note** from the Author: In the May 1974 issue of the monthly *Ansarullah* (Rabwah), it has been claimed that Mr. Mirza was ordained (divinely) in March 1882. And, at the end of 1890, it was revealed to him that the *Son of Mary* had died and that Mr. Mirza was sent as the manifestation of the Jesus.

Basheer-ud-Din Mahmood Ahmad wrote:

> "Till the publication of *Tiryaq-ul-Qulub* (that started in August 1899 and ended in October 1902), his (Mr. Mirza's) faith was that he was *partly superior* to the Christ and that his prophethood was a *partial prophethood*, a *defective* prophethood. However, later on, it was revealed to him by God that he (Mr. Mirza) was *superior* to the Christ in every respect; and, that he was not a partial prophet, but a full-fledged one. But, of course, he was a prophet who got Prophethood through the blessings of Muhammad (PBUH). Therefore, bringing an argument from any of pre-1902[41] writings of Mr. Mirza is not acceptable."
>
> (*Alqaul al Faisal*, p. 24, by Mirza Basheer-ud-Din Mahmood Ahmad)

At another place, he wrote:

> "This proves that in 1901, he (Mr. Mirza) changed his belief[42] and 1900 is an intervening period. Thus it is

[41]**Note**: If the Ahmadiyya themselves believe in this (pre-1902) argument, they cannot call Mr. Mirza 'the Promised Messiah'; because, he put forth this claim to be *the Likeness of the Jesus Christ* in 1891 and published his booklet Massih Hindustan Mein (Jesus in India) in 1899.

[42]**Note**: Interesting to note: According to Mr. Mirza, *revelation* started in *Braheen-e-Ahmadiyya*, of which the first two volumes were published in 1880, but he changed his belief in 1901 that he was a prophet (as Mirza Basheer-ud-Din Mahmood Ahmad says). Is not a period of more than 20 years too much for a prophet to understand that he has been ordained a prophet by God? Either the prophet is dull enough or *his* God is unable to convince His prophet. It is as if a student keeps on failing an exam for over 20 years, the best example of an incapable teacher and a retarded student.

proved that all the references before 1901 where he refused to be the Prophet are now annulled and bringing an argument from them is incorrect."

(*Haqeeqatun Nabuwah*, p. 121 by Mirza Basheer-ud-Din Mahmood Ahmad)

It is interesting to note the last words of the above extract; because, it shows the conflict between the two branches of the Ahmadiyya Religion – the Qadian Ahmadiyya Group and the Lahore Ahmadiyya Group. In this regard, the detail is in Chapter No. 7.

Here, the **three periods** of Mr. Mirza's life appear before us:

1) The first period, since 1880, shows him as the preacher of the Muslim Community. And, he does not assume any claim except for the unveiling (*Kashf*) and the intuition (*Ilham*).

2) The second period starts from 1892 when he claims to be 'the Promised Messiah'.

3) The third period ranges from 1901 till his death in 1908 when he put forward the claim of prophethood.

During all these periods, he did not publish the fifth volume of *Braheen-e-Ahmadiyya* (despite his claim that he jotted down and published 80 books). The reason for this deliberate delay is interesting to note in his words:

Mr. Mirza Tells of His Tricks to Ensnare the Muslim.

"If these intuitions (*Ilhamat*, plural of *Ilham*)[43] had been

[43]**Note**: The *intuitions,* whereupon Mr. Mirza bases his claims of the Promised Messiah, *prophethood, etc.*

> published when *Ulema* had turned against me, they must have criticized vehemently. But, they were published at an opportune time when the *Ulema* were praising me. That was why, despite a lot of clamour, they could not object to these intuitions because they had accepted them earlier. A little thinking would reveal that my claim to be 'the Promised Messiah' is based on these intuitions, and therein God named me the Jesus. And, God supported me with the verses that were in favour of the Promised Messiah. If the *Ulema* knew that these intuitions would prove me the Messiah, they would never have acceded to them. It is a miracle of God that they (the *Ulema*) were **tricked** into it."
>
> (*Arba'ain* No. 2, p. 21; or, Ruhani Khazain, Vol. 17, p. 369)

The secret of Mr. Mirza's evolutionary Prophethood is lurking in the last words of the above extract. He deliberately made such claims of *Kashf* & *Ilham* as were not objectionable to the Muslim; and, willfully, he made them equivocal so that they may not be criticized. Thus he "tricked" people "into it". Then slowly he scaled up from the claim of being a saint to that of being a prophet.

Let us have a look at the staircase that he stepped to arrogate to himself *prophethood*.

The Initial Announcement

> "I have faith in all those elements which are part of the Islamic creed. And, as the Sunni Muslim do, I believe in all those principles which are proven according to the Quran and the Traditions (Hadiths). And, I consider a claimant of Prophethood a liar and an infidel who makes any such claim after my lord, Muhammad (PBUH) - the

> last of the Prophets. I am convinced that the Divine Revelation started from Adam (PBUH) and came to an end on Muhammad (PHUH)."
>
> (*Declaration*, dated: October 2, 1891 as it appears in *Tabligh-e-Risalat*, Vol. 2, p. 20. A *Collection of Advertisements* of Mr. Mirza Ghulam Ahmad Qadiani)

Claim to Sainthood:

> "It should be clear to them that we too execrate anyone who claims Prophethood. And, we are convinced that: There is no God but Allah, Muhammad is His messenger. And, we believe in the Finality of the Prophethood on Muhammad (PBUH). And, we are convinced not of the ***Revelation*** of Prophethood but of the ***Revelation*** of Sainthood that the *Aulia Allah* (friends of Allah) get under the aegis of and by following Muhammad (PBUH)…In short, I do not claim any Prophethood but only sainthood and being a Mujaddid (Religious Revivalist)."
>
> (*Advertisement* by Mr. Mirza Ghulam Ahmad Qadiani, dated: Sha'aban 20, 1314 AH: recorded in Tabligh-e-Risalat, Vol. 6, pp. 2-3)

At another place, Mr. Mirza said:

> "To criticize that I have claimed Prophethood is the utmost ignorance, bêtise and deviance on your part. O ignorant lot! My claim of Prophethood does not connote that I put up a cheeky claim of Prophethood vis-à-vis Prophet Muhammad (PBUH), or I have introduced a new Shariah (the Book or Commandments). By *prophethood*, I mean an abundance of divine duologue and interlocution with Allah (God) that I got by

> following Muhammad (PBUH). And, divine duologue and interlocution are in the realm that you are also convinced of."
>
> (*Tatamma* (Excursus) *Haqeeqatul Wahi*, p. 68 ; or, Ruhani Khazain, Vol. 22, p. 503)

You may deliberate over the underlined words of the above extract. In the beginning, it is already explained that because of the Traditions *attributed* to Muhammad (PBUH), which have no support from the Holy Quran, it is a wide-spread and well accepted dogma that *Aulia Allah* communicate with Allah (God) and they get secret divine knowledge *directly* from God through *Kashf* and *Ilham*.

To support his claim of sainthood, Mr. Mirza has relied upon the dogma that is widely accepted in the Muslim circles. Thus, he shut up the Muslim *Ulema*. If he were replied in Quranic terms and retorted in the first instance that with Finality of the Prophethood on Muhammad (PBUH), there is nothing like divine duologue and interlocution in the Holy Quran, nor is there any mention of *Kashf* and *Ilham*, his claim would have been proved against the Quran and the Finality of the Prophethood. Thus the evil might have been nipped in the bud. But, the *Ulema* who were debating the issue with him were themselves convinced of *Kashf* and *Ilham* & the divine duologue and interlocution. Therefore, how could they contradict such an arrogated claim?

Muhaddith **(a Specialist in the Knowledge of Hadith)**

The Muslims also use a term *Muhaddith*. It also means "the person who dialogues with God". Its detail is in Chapter 7. Mr. Mirza moved ahead and put forward the claim of being a *Muhaddith*. He said:

> "Our Holy Prophet Muhammad (PBUH) is the last of the Prophets and none may come as a Prophet after him. Therefore the *Muhaddiths* stand in place of a prophet in Shariah."
>
> (*Shahadat Al-Quran*, p. 28; or, Ruhani Khazain Vol. 6, pp. 323-324)

At another place, he wrote:

> "I am not a prophet, but a *Muhaddith* from Allah and His duologer so that I may revive the religion of Muhammad (PBUH)."
>
> (*Aina Kamalat-e-Islam*, p. 383; or, Ruhani Khazain, Vol. 5, p. 383)

Next Step of *Muhaddith*: an "in-between" Prophet

> "*Muhaddith* being one of the sent ones is also a follower of the Prophet and a "defective" Prophet too - a follower in the sense that he is blessed by the Prophethood of Muhammad (PBUH); and, a Prophet in the sense that God (Allah) deals with him as He did with the Prophets. The existence of a *Muhaddith* has been created by God like the purgatory (Barzakh) between the followers and the Prophets. Although he is completely a follower, yet, in a way, he is a Prophet also. And, it is necessary for a *Muhaddith* to be the manifestation of the Prophet and have the same status as does his Prophet with Allah (God).
>
> (*Izala-e-Auham*, p. 569; or, Ruhani Khazain, Vol. 3, p. 407)

You see how Mr. Mirza is moving ahead his claim of being a *Muhaddith* (a religious position that was acceptable to the

Muslim) to the Prophethood and leveling the ground for being a manifestation of the Jesus Christ. It is not unnoticeable that all this is being done for some ulterior purposes. But his son Mr. Mirza Basheer-ud-Din Mahmood is battling to defend him that Mr. Mirza (the father) was doing this "involuntarily" and that it was his "mistake based on ignorance". He said:

> "He claimed to be a *Muhaddith* but the definition and description of this claim was that of *Prophethood*… and his claim of being a *Muhaddith* and not being a *Prophet* was his "**mistake based on ignorance**", because this claim, owing to its definition and description was, in fact, the claim of Prophethood".
>
> (*Haqeeqatun Nabuwah*, pp. 124-128 by Mian Mahmood Ahmad: referred by magazine *Paigham-e-Sulh*, Lahore, dated: March 17, 1971, p. 5, column 2)

Not only this, but also:

> "For months, it had been discussed in the meetings of Mr. Mirza that his (Mr. Mirza's) reflections about Prophethood proved untrue"
>
> (*Malfozat Mian Mahmood Ahmad*, quoted in *Akhbar Al-Fazal*, dated: May 21, 1944. Reference: *Paigham-e-Sulh*, dated: March17, 1971, p.6, column 1)

Such a faltering – regardless it was Mr. Mirza's "mistake based on ignorance" or (in Mr. Mirza's own words) "a trick to ensnare the Muslim" - is a clear reflection of his mental level and pre-planning.

Faith in the Finality of the Prophethood

Faith in the Finality of the Prophethood is the most delicate topic for a Muslim (and should be as such). When Mr. Mirza used the

word *Nabi* (Prophet) for him, – although he acted to hide it in his circumlocution and periphrasis - there was every possibility that it would ignite the Muslim emotions. To counteract, he kept on reiterating his belief in the Finality of the Prophethood on Muhammad (PBUH). In this regard some of the extracts from his writings are hereunder. Mr. Mirza said:

> "Prophet Muhammad repeatedly declared that there would not be any Prophet after him. And, his saying **لا نَبی بعدی** (there is no Prophet (*Nabi*) after me) is too famous to be repudiated. The Holy Quran, the ultimate truth, corroborates to this saying by its verse **وَلٰكِنْ رَّسُوْلَ اللهِ وَ خَاتَمَ النَّبِيّٖنَ** also that the Prophethood has been ended on Muhammad (PBUH)."
>
> (*Kitab Al-Bariya*, p. 184 footnote; or, Ruhani Khazain, Vol. 13, pp. 217 - 218)

At another place, he wrote:

> "It does not behove Allah (God) to send a Prophet after the *Khatamun Nabiyyin* (the Last of the Prophets). Nor is it worthy of Him to recommence the line of Prophethood after He cut it off, and abrogate some of the verses in the Holy Quran or add to them."
>
> (*Aina Kamalat Islam*, p. 377; or, Ruhani Khazain, Vol. 5, p. 377)

In one of his advertisements, he declares:

> "I consider any claimant of Prophethood after Muhammad (PBUH) a prevaricating infidel. I have faith that the Divine Revelation started with Adam (PBUH) and ended on Muhammad (PBUH)."
>
> (Advertisement, dated: October 2, 1891)

On October 23, 1891, he declared in one of his written statements at Jamia Mosque Delhi (India):

> "I have faith in the Finality of the Prophethood on Muhammad (PBUH) and I consider a denier of the Finality of the Prophethood a faithless apostate, excluded from Islam."

And, in an advertisement, he said:

> "We too curse a claimant of the Prophethood and are convinced of لَا اِلٰہ اِلَّا اللہ محمدٌ رَسول اللہ (There is no God but Allah, Muhammad is His prophet) and believe in the Finality of the Prophethood on Muhammad (PBUH)."
>
> (*Advertisement* dated: Sha'aban 20, 1314 A.H.)[44]

The Word *Nabi* (Prophet) May Be Considered *Deleted*

When it was objected to Mr. Mirza's advertisements that if he had faith in the Finality of the Prophethood and considered a claimant of Prophethood a prevaricating apostate excluded from Islam why he called himself a prophet, he replied:

> "The condition of my intentions since inception is best known to Allah (God), the word *Nabi* (prophet) does not connote the real Prophethood, but only the *Muhaddithhood* (state of being a specialist in the knowledge of Hadith) - interpreted by Muhammad (PBUH) as the interlocutor… However, to console my Muslim brothers, I have no excuse in not to describe this word the other way. So the other description is that instead of the word *Nabi* the word *Muhaddith* may be considered everywhere and the word *Nabi* may be

[44]**Note**: According to solar calendar, the date would be: January 24, 1897

> considered deleted." (*Announcement* in Tabligh-e-Risalah, Vol. 2, p. 95, by Mir Qasim Ali, Qadiani)

New Meanings of *Khatamun Nabiyyin*

We have seen that Mr. Mirza clearly announced that the Chain of Prophethood ended on Muhammad (PBUH) and that he is the Last Prophet of God. But afterwards, Mr. Mirza proceeded ahead to interpret the words *Khatamun Nabiyyin* (خَاتَمُ النَّبِيِّنَ in Arabic) a different way and said that it did not mean "the Last Prophet"; instead; it meant "the Seal". Therefore, the words *Khatamun Nabiyyin* mean "the one with whose Seal others may become *Anmbiya* (Prophets)".

In the words of Mirza Basheer-ud-Din Mahmood Ahmad:

> "About *Khatamun Nabiyyin*, the Promised Messiah said, "*Khatamun Nabiyyin* means that none can be ***certified*** as a Prophet without his (Muhammad PBUH) *Seal*. When the seal is affixed, the paper becomes authenticated and is considered certified. Similarly, the Prophethood that does not carry the Seal of Muhammad (PBUH) is not the true one".
>
> (*Malfoozat-e-Ahmadiyya*, Vol. 5, p. 290, edited by Mohammad Manzoor Ilahi Qadiani)

Somebody asked Hakim Noor-Ud-Din, the successor of Mr. Mirza:

> *Khatamun Nabiyyin* was the Rasool (the Messenger). How can a claim of Prophethood (*Nabuwah*) be made?

He replied:

> "*Khatam* means the Seal. If Muhammad (PBUH) were the Seal and if none from his Ummah (the followers)

> were to be the Prophet, how could he be the Seal or who were sealed?[45]"
>
> (*Akhbar Al-Fazl*, Qadian, dated: May 22, 1922, p. 9, column 2)

In this regard, consider the very writing of Mr. Mirza:

> "The Perfect Man who received the Divine Revelation in the form of the Quran…and he was made *Khatamul Anmbiya* (the Last of the Prophets), not in the sense that none would get the spiritual benefit from him, but in the sense that he was made the authenticating authority, and without his Seal benefit would not reach anybody…and except him none is the holder of the Seal. It is only he whose Seal may grant Prophethood for which it is a must to be his follower."
>
> (*Haqeeqatul Wahi*, pp. 27 – 28; or Ruhani Khazain, Vol. 22, pp. 29-30)

As said earlier, Mr. Mirza published the first four volumes of his first publication "*Braheen-e-Ahmadiyya*" from 1880 to 1884; but, he delayed the fifth one. He did prepare this volume in the eve of his life and it was posthumously published in 1908 A.D. In the first four volumes, Mr. Mirza's claim was only that of *Walayah* (the state of being a saint); but, in the fifth volume, he tried to prove his claim of *prophethood*. In the appendix of the fifth volume, he writes:

> "And declaring Muhammad (PBUH) *Khatamul Anmbiya* does not mean that the door of Divine Interlocution has been closed. If it were so, this Ummah might have been

[45]**Note**: Such a twisted reply may be expected only from the Ahmadis (Qadiani).

> a cursed one and a rejected one by God as He did to the Satan. Instead, it means that direct ways of Divine Revelation are blocked. And, this blessing cannot be achieved without obedience to Muhammad (PBUH)… How absurd is the belief that the door of Divine Revelation is closed after Muhammad (PBUH) and there is no hope of its re-opening till the Day of Judgment and that only the old tales will be revered and obeyed… I swear by God that none would be more rebellious of such a religion in this age than me. And, I name it Satanism, not Islam".
>
> (Appendix: *Braheen-e-Ahmadiyya*, Vol. 5, p. 183; or, Ruhani Khazain, Vol. 21, pp. 353-354)

The Ahmadi (followers of Mr. Mirza) present the Quranic words **خَاتَمَ النَّبِيّٖنَ** (*Khatamun Nabiyyin*) vociferously. And, they try to beguile the simple Muslim that here **خا تَم** (*Khatam*) means the 'stamp' or 'seal' and it means people may become sub-Prophets with the 'seal' of Muhammad (PBUH), or his corroboration. As said earlier, the Arab call *Khatam* **خا تَم** such a seal or sign that is put on a bottle, etc. after having sealed it with some sealing material (wax etc.). In English, it is called ***seal***. Therefore, in the Holy Quran, the word *khatama* **خَتَمَ** has been used for the same meaning i.e. putting an end to something.

The second caliph of the Ahmadiyya and son of Mr. Mirza, Mian Basheer-ud-Din Mahmood Ahmad while interpreting the Quranic verse **خَتَمَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَعَلٰى سَمْعِهِمْ** (2 / 8) wrote: "Allah (God) has *sealed* their hearts and ears". (*Tafseer-e-Sagheer*: p. 6)

Further, he translated the verse **يُسْقَوْنَ مِنْ رَّحِيْقٍ مَّخْتُوْمٍ** (83 / 26): "They will be served the pure "*sealed*" wine". And, translated **خِتٰمُهٗ مِسْكٌ** as: "and at the *end* will be Musk". (Ibid: p. 811).

As already said, we need not stumble over this when Mr. Mirza

(according to the extracts already quoted above) himself translated خَاتَمَ النَّبِيّٖنَ (*Khatamun Nabiyyin*) as the Prophet on whom the Chain or Series of Prophethood has been *ended*. The Prophet after whom, the Divine Revelation has been *stopped*.

As far as the question of becoming a sub-Prophet with obedience of Muhammad (PBUH) is concerned, such a claim is self-contradictory and a proof of being ignorant of the reality of Prophethood. As said earlier, *Nabuwat* (Prophethood) was the gift of Allah that could not (or cannot) be acquired through any skill, exercise, labour or following someone. Not to speak of its "acquisition", even the personage who was to be granted this gift did not have even an iota of its idea, even a moment ago, before being informed of his divine selection for this elevated responsibility. This has already been explained under the heading *Wahi*, in Chapter 2.

A very interesting point is that the Ahmadi, in order to support the claim of Mr. Mirza that he got *Nabuwat* (prophethood) through obedience[46] of Muhammad (PBUH), argue:

1. In Sura Fatiha (Chapter 1) of the Quran, the Muslim have been taught the prayers: اِہۡدِ نَا الصِّرَاطَ الۡمُسۡتَقِيۡمَ ۔ صِرَاطَ الَّذِيۡنَ اَنۡعَمۡتَ عَلَيۡہِمۡ (1/ 5-6): "Show us the straight path, The path of those whom Thou hast favoured."

[46]**Note**: It is a funny and illogical argument on the part of the Ahmadis. Did Mr. Mirza obey and follow Muhammad (PBUH) more than the *Ashra Mubashira* (the ten most elevated companions of Muhammad PBUH who obeyed him the most.) did? If none of them was corroborated by Muhammad (PBUH) as a sub-Prophet or Ummati-Prophet, how a self-contradictory person like Mr. Mirza (if he were a sound minded person) may claim that he obeyed Muhammad (PBUH) more than any of the *Ashra Mubashira* and consequently got sub-Prophethood? It was specific to Mr. Mirza and is a prerogative of his followers to put forth such non-sensical and perverted arguments.

2. And, in Sura Al-Nisa, the interpretation of اَنْعَمْتَ عَلَيْهِمْ (whom Thou hast favoured) is:

> الَّذِيْنَ اَنْعَمَ اللهُ عَلَيْهِمْ مِّنَ النَّبِيّنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ۔
>
> "They are with those unto whom Allah hath shown favour, of the prophets and the truthful and the martyrs and the righteous" (4 / 69).

It means, the Ahmadi argue, God (Allah) has taught this prayer to the Muslim to become a *Prophet*.

We will analyze this misapprehension of the Ahmadi later on. Here, the point to note is that the leader of the Lahore Ahmadiyya Group, Mr. Mohammad Ali explains this point in his interpretation, *Bayan Al-Quran*, as follows:

> "Here, the word "Prophet" has made many a person *stumble* that even the position of Prophethood may be acquired through this prayer; and, apparently, every Muslim prays for the position of Prophethood every day through this prayer. It is a mistake in principle; because, the position of Prophethood is a ***gift*** in itself and its divine grant has nothing to do with the human effort. Some things are granted and some things are acquired; Prophethood pertains to the former".

However, while writing these lines, the leader of the Lahore Ahmadiyya Group forgot that his leader Mr. Mirza - a claimant of reaching *Prophethood* through obedience of Muhammad (PBUH) - also stumbled at this point[47]. While discussing the

[47]**Note**: *Akhbar Al-Fazl* in its issue dated: May 22, 1922, page 7, column 1, quotes a saying of the second caliph of the Ahmadiyya, Mr. Basheer-ud-Din Mahmood: "Everyone who stumbles is pitiable. But the one who does not become careful after having seen the other stumble is more pitiable."

above referred verses of Sura Fatiha (1/ 5-6), Mr. Mirza wrote:

> "It is pitiable that the present day Muslims did not appreciate their respected Prophet Muhammad (PBUH) and they *stumbled* over everywhere. They interpret the Finality of the Prophethood in a way that adds no value to the most pious character of the Prophet but only a dry Shariah (code of life); on the contrary, God (Allah) Himself teaches the prayer to this *Ummah* (the Muslim Community): **اِہْدِ نَا الصِّرَاطَ الْمُسْتَقِيْمَ -صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْہِمْ-** (1/ 5-6): "Show us the straight path, the path of those whom Thou hast favoured."
>
> (*Haqeeqatul Wahi*, pp. 100 – 101; or Ruhani Khazain, p. 104)

Here is a summary, how Mr. Mirza developed his claims::

1. First of all, he claimed *Walayah* (the sainthood, the claim of experiencing the Unveiling and the Intuition).
2. Then, he used the word *Prophethood* for it.
3. When he faced opposition over it that it hurt the faith in the Finality of the Prophethood, he reiterated forcefully that he believed in the Finality of the Prophethood, and that he accepted Muhammad (PBUH) *Khatamun Nabiyyin* (the Last Prophet) and considered any claimant of Prophethood excluded from Islam.
4. But when, thus, the storm of opposition ceased, he reinterpreted the words *Khatamun Nabiyyin* (**خَاتَمَ النَّبِيّٖنَ**) and said that the Prophethood could not be attained directly from God (Allah) but it could be attained with the corroboration of Muhammad (PBUH), by his Seal of Certification. And, he claimed that he got his Prophethood the same way.

The Buruzi (Manifestational) and Zilli (Shadowy) Prophet

To "entrap" the Muslim, Mr. Mirza concocted some interesting terms. He said:

> "In fact, the word *Khatamun Nabiyyin*[48] is such a seal affixed to the Prophethood of Muhammad (PBUH) that cannot be broken. However, it is possible that Muhammad (PBUH) may resurrect into the world for numberless times. And, he may manifest his Prophethood in his latest manifestation". (*Advertisement*: *Ek Ghalti Ka Azala*. Quoted in: Tabligh-e-Risalat, Vol: 10)

At another place, he wrote:

> "In order to manifest and confirm the perfect personage of Muhammad (PBUH), God so willed, from the beginning, to grant interlocution in abundance to a person who followed Muhammad (PBUH) so that this abundance may reflect Prophethood in this person. Thus, God named me *prophet*. That is, the Prophethood of Muhammad (PBUH) reflected in me; and, manifestationally, not realistically, I have been named so that I may be a perfect model of Muhammad (PBUH)". (*Chashma-e-Marfat*, note on p. 325; or, Ruhani Khazain, Vol. 23, p. 340)

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[48]**Note**: Mr. Mirza and his followers translate the word *Khatamun Nabiyyin* (خَاتَمَ النَّبِيِّنَ an Arabic word) as "the Seal of the Prophets", imply that with Muhammad (PBUH)'s *seal* or *certification* a person may become a Prophet.
On the other hand, by the word *Khatamun Nabiyyin*, the Muslim mean, that Muhammad (PBUH) is "the Last Prophet" and that any idea of ***acquiring*** Prophethood after Muhammad (PBUH) by any claim (including the claim of certification from Muhammad PBUH) is contrary to the teachings of the Quran.

Mr. Mirza Claimed to be Actually Muhammad (PBUH)

> "It is only by way of *Buruz* (manifestation) that I have been made a Prophet and a Messenger, and it is on this very basis that Allah has repeatedly named me His Prophet and His Messenger, but only by way of *Buruz*. My own self comes nowhere in between, rather it all belongs to Muhammad Mustafa. Thus, I am Muhammad and Ahmad. Hence, Prophethood and Messengership have not been transferred to anyone else. What belonged to Muhammad remains with Muhammad."
>
> (*Aik Ghalati Ka Izala*: p. No. 16. Or, see: *A Misconception Removed*, p. 21, English version published in the UK by the Ahmadi community; or Ruhani Khazain, Vol. 18, p. 216)

It is notable that after his claim of being the *manifestation* of Muhammad (PBUH), Mr. Mirza presented himself as Muhammad (PBUH) (God forbid!). Now go through the detail of this claim, if you can bear it. Mr. Mirza asserted:

> "And, according to us, none other came. Neither a new prophet nor an old one; in fact, Muhammad's *robe* has been bestowed to another one. And, he himself reappeared".
>
> (*Akhbar Al-Hakam*, Qadian, dated: November 30, 1901, p. 2, column 3)

It is because of such claims by Mr. Mirza that his followers assert the verses like the following:

محمدؐ پھر اُتر آئے ہیں ہم میں
اور آگے سے ہیں بڑھکر اپنی شاں میں

محمدؐ دیکھنے ہوں جِس نے اکمل
غلام احمد کو دیکھے، قادیاں میں

Translation:

"Muhammad has re-descended to us
In a more glorified form;

To see Muhammad perfect,
Visit Ghulam Ahmad in Qadian"

(By Qazi Zahurud Din, Qadiani, quoted by: *Paigham-e-Sulh*, Lahore, dated: March 14, 1916, p. 7, column 1)

And Sahibzada Bashir Ahmad says:

> "Now the matter is clear. If denial of Muhammad (PBUH) is infidelity, denial of the Promised Messiah (i.e. Mr. Mirza) is also the same; because, the Promised Messiah is not separate from Muhammad (PBUH)."
>
> (*Kalimatul Fasl*, by Sahibzada Bashir Ahmad, Qadiani)

Group of the Holy Companions (sahaba)

If Mr. Mirza became "Muhammad", his coterie became the "Group of Holy Companions". *Al-Fazl*, Qadian, dated: January 1, 1916, on page 7, column 3, wrote:

> "It shows that the group of the Promised Messiah is, in fact, a part of the group of "Muhammad's companions" and as the blessings of Muhammad showered upon his companions, similarly, without any difference, Muhammad (PBUH)'s blessings showered upon the associates of the Promised Messiah…It is a sound proof that the Promised Messiah is, in fact, Muhammad

(PBUH) reincarnated".[49]

God Himself Appeared

Not only Mr. Mirza is considered the reincarnation of Muhammad (PBUH), he is also considered by his cultic followers the embodiment of God. A periodical from Qadian, *Tashheez ul Azhan* writes in its Vol. 6, No. 11, p. 408:

> "To God, he is as His child; he, whose appearance, God declares His own one".

Before, we proceed further in the discussion, it is necessary to understand that the terms like *Zilli* (shadowy) and *Buruzi* (manifestational); *Aksi* (reflective) and *Haluli* (embodied) etc. do not exist in the Quran, nor in the Hadith, nor in the early literature of Islam. All these concepts did exist in Zoroastrianism[50] and were imported from there into what we call

[49]**Note**: Self-contradictorily, in all of his books Mr. Mirza has grammatically used the 'third person' (he) for Prophet Muhammad (PBUH) which was against his claim that he resurrected as Muhammad (PBUH). Just for argument sake, even if we refer to Mr. Mirza's books published after 1902, as per insistence of the Qadian Ahmadiyya Group, we find that even in Braheen-e-Ahmadiyya Vol. 5, that Mr. Mirza started writing in 1905 A.D (published posthumously in 1908), he (Mr. Mirza) used 'third person' for Muhammad (PBUH): see pages 70, 81, 89 etc.; or see pages 89, 106, 116, etc. of Ruhani Khazain Vol. 21; or, *Aina Kamalat Islam* p. 547, or Ruhani Khazain, Vol. 5, p. 547. Also see: *Nusratul Haq*, p. 54, or Ruhani Khazain, Vol. 21, p. 70.

Besides, Mr. Mirza claims not only to be Muhammad (PBUH) (Allah forbid!), but also to be *Adam* (Braheen-e-Ahmadiyya Vol. 5, p. 62), *Mary* (Ibid, p. 84), *Isa* or *Jesus* (Ibid, p. 84, 85), *Noah* (Ibid, p. 87), *Abraham* (Ibid, p. 87), *Yusuf* or *Joseph* (Ibid, p. 88), *Moses* (Ibid, p. 88), *David* (Ibid, p. 89) etc.

[50]**Note**: Zoroastrianism is the dualistic religion founded by a Persian called Zoroaster in the late 7th or early 6th centuries B.C. and set

mysticism (*Sufism* or *Tasawwuf*). From there, these ideas were cashed in on by Mr. Mirza to entrap the Muslim. This has been corroborated by Mr. Mirza himself and his coterie. The representative of the Lahore Ahmadiyya Group, *Paigham-e-Sulh*, published an article on July 11, 1973, an extract of which read as under:

> "The terms such as *Zilli Nabi* (a subordinate Prophet or a shadowy Prophet) *Buruzi Nabi* (a manifestational Prophet), *Ummati Nabi* (a subordinate Prophet from the followers), *Ghair Tashrii Nabi* (a Prophet who does not expound the existing laws), *Fana Fir Rasool* (merging one's personality in that of the Prophet) and *Majazi Nabi* (a Prophet who is actually not a Prophet) etc. that are found in Mr. Mirza's writings and that have made many stumble need attention as to wherefrom they have been borrowed and what they mean. It is apparent that these terms do not appear in the Quran, nor they do in the Hadith (the Traditions *attributed* to Muhammad PBUH). And, these terms were non-existent till five or six centuries after Muhammad (PBUH). But when we go through the annals of history, we find that they have been fabricated by the Sufis".

We will decide later on as to who "stumbled". At present, the point to note is that a man claims that he gets Divine Revelations from God and that his claims are based on the Divine Message; but, whatever he claims is based on the borrowed ideals and terminology of Zoroastrianism that are utterly against the Holy Quran.

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forth in the writings of the Zend-Avesta. It is based on the concept of a continuous struggle between Ormazd (or Ahura Mazda), the god of creation, light, and goodness, and his arch enemy Ahriman, the spirit of evil and darkness, and it includes a highly developed ethical code.

In the words of Allama Muhammad Iqbal:

> "Coming now to the essence of Ahmadism. A discussion of its sources and of the way in which pre-Islamic Magian ideas have, through the channels of Islamic mysticism, worked on the mind of its author would be extremely interesting from the standpoint of comparative religion".
>
> (*Islam and Ahmadism*, p. 26)

And, also please note that when I said earlier that our 'Sufism' levels the way for the imposter claimants of Prophethood was because of such notions as are prevalent among the Muslim, and based on which *Paigham-e-Sulh* wrote in its above referred article. It is not the only example. Our religious, especially those on Sufism, are replete with such ideas. How can we (the Muslim) blame the other? In fact, the claims of Mr. Mirza are supported by the *Sufi Traditions*. It is, however, only a milestone in the way. It is still to be discovered what Mr. Mirza claimed later on.

The Only *Nabi* (Prophet)

Till this time, it had been claimed that the status of Muhammad (PBUH) as *Khatamul Anmbiya* (the Seal of the Prophets, as the Ahmadi call him) has the sense that after following him, a follower may reach the status of Prophethood; but, later on, Mr. Mirza claimed:

> "(In this *Ummah*)[51], only I have been selected to be named *Nabi* (the Prophet). And the other people do not deserve this name (of being called the *Nabi* or the Prophet)… and it was destined that so be it…so that, as

[51] **Note**: Here, Mr. Mirza means the Muslim Community

> it transpired in the authentic traditions (of Muhammad PBUH), that it would be only one person, the prophesy may be fulfilled"[52]. (*Haqeeqatul Wahi*, p. 391 ; or, Ruhani Khazain, Vol. 22, pp. 406-407)

Before, it was claimed that Mr. Mirza was "*Ummati Nabi*" i.e. the subordinate prophet or the prophet who is from the Muslim Community and a follower of Muhammad (PBUH) also. But, this view was, later on, changed. The Ahmadiyya's new viewpoint was that considering Mr. Mirza an *Ummati* Nabi would be *infidelity*. Therefore, on June 29, 1915 the *Al-Fazl*, Qadian, on page 7, column 1, wrote:

> "Not considering the Promised Messiah (Mr. Mirza) a full-fledged Prophet or considering him 'the follower' or 'from the followers' is considering Muhammad (PBUH) himself the follower, who is the Chief of the Prophets and *Khatamul Anmbiya* (the *Seal* of the Prophets). It is as if Muhammad became one of the followers himself which is a reiteration of big infidelity"[53].

The Last Prophet

Under the heading: The Only Nabi (Prophet), it has been explained above that Mr. Mirza's claim was that the word *Nabi* (Prophet) was specific to him alone and none other could claim to be referred or called *Nabi* (Prophet). Thereafter, he claimed that not only he alone was entitled to be called *Nabi* (the Prophet), but he claimed also that he was the Last Prophet:

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[52]**Note**: We apologize if the translation looks poor. We have translated the way Mr. Mirza wrote.

[53]**Note**: the Ahmadiyya want to say that as advent of Mr. Mirza is actually re-birth of Muhammad (PBUH)(God forbid!), calling Mr. Mirza an *Ummati Nabi* (a prophet from the followers) is a blasphemy.

> "Damned are those who did not hail a pious *Rasool* (the messenger from God, i.e. Mr. Mirza). Blessed are those who recognized me. I am the last of all the ways[54] to God; I am the last light of all of His lights. Doomed are those who leave me, for it is all evil without me". (*Kashti-e-Nooh*, p. 56; or, Ruhani Khazain, Vol. 19, pp. 60-61)

***Khatamul Anmbiya* (خاتم الانبیا)**

You have seen Mr. Mirza's claim that Muhammad (PBUH) was *Khatamul Anmbiya*. But, as you saw above, in this chapter, according to Mr. Mirza, the words *Khatamul Anmbiya* mean 'the *Seal* of the Prophets', and none can get Prophethood from God except through following Muhammad (PBUH) and this Prophethood should also be *certified* by Muhammad (PBUH). However, later on, Mr. Mirza asserted that 'after him, the Prophethood will be granted, not through following Muhammad (PBUH), but through Mr. Mirza'. He asserted:

> "A *Buruz* (manifestation) of Muhammad (PBUH) who was destined to come in the later days with all the perfections of Muhammad (PBUH) has come. Now this is the only window through which one can get water from the fountainhead of Prophethood". (*Ek Ghalati Ka Izala*, p. 6; or, Ruhani Khazain, Vol. 18, p. 215)

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[54]**Note**: If the Ahmadiyya accept Mr. Mirza ***the Last Way*** (or the Last prophet), it is self-contradictory. The words *Khatamul Anmbiya* or *Khatamun Nabiyyin* (the *Seal* of the Prophets, as per the Ahmadiyya) connote that there would be more than one (not Mr. Mirza only) prophets certified by Muhammad (PBUH) by his *Seal*, because, the word **Anmbiya** in *Khatamul Anmbiya*, and **Nabiyyin** in *Khatamun Nabiyyin* is plural. So how can Mr. Mirza claim that he is ***the last way***? You see that all the claims made by Mr. Mirza and the interpretation wrought by his followers are self-contradictory. A lie based on a lie remains a lie.

This point, put forth by Mr. Mirza, has been explained at many places by his son, the second caliph of the Ahmadiyya, Mirza Basheer-ud-Din Mahmood Ahmad. He said that the people who are convinced of the Finality of the Prophethood,

> "They have thought that God's treasures have ended…This misapprehension is due to not understanding the will of God[55]. On the other hand, not to speak of one Prophet only, I would say, there would be thousands of Prophets." (*Anwaar-e-Khilafat*, p. 62)

Once, he was asked if there was any possibility of the Prophets to come, he replied:

> "Yes, the Messengers will continue to come till the Day of Judgement. If we think that the world continues to face problems, we will have to accept that the Messengers would continue to come. As long as there is the disease, we need the doctor". (*Al-Fazal* dated: February 27, 1927)

He was asked if some other prophets were to come, what it meant to call Mr. Mirza "Prophet of the Last Age", He said:

> "*Prophet of the Last Age* is a term. It means that none may get Prophethood without endorsement of him (Mr. Mirza). Now, no Prophet can come claiming that he became Prophet through direct connection with Muhammad (PBUH). The promised messiah (Mr. Mirza) said: None can get near to God without following

[55]**Note**: Interesting to note. Mirza Basheer understands God's will better than what God (Allah) said in the Holy Quran (33 / 40). It is also notable that the son is saying that thousands of prophets would continue to come. On the other hand, father (Mr. Mirza said): I am the last of all the ways to God. the Ahmadiyya might be boggled as to whom to follow: Mr. Mirza or his son and second caliph?

> me. Therefore, even if a Prophet comes in future, he has to have faith in the promised messiah (Mr. Mirza)". (*Al-Fazal*, Qadian, dated: May 2, 1933, p. 7, column 1)

At another place, he explains in the following words:

> "It should also be kept in mind that when a prophet comes, the knowledge conveyed by the preceding prophet is acquirable through the current prophet. It cannot be exclusively acquired. And, the succeeding Prophet is like a hole vis-à-vis the preceding one. A wall is erected before the preceding prophet. And you cannot see anything except through the present prophet. Therefore, now, there is no Quran, except the one presented by the Promised Messiah (Mr. Mirza) and there is no Hadith except what is presented in the light of the Promised Messiah. And there is no prophet except who is seen in the light of the Promised Messiah. Similarly, Muhammad (PBUH) may be seen only through the Promised Messiah. If somebody wants to see, excluding the Promised Messiah, he would see nothing. In such a state, if someone sees the Quran, he does not see the Quran of **يهدى من يشاء** (God guides whom He wills)**,** instead, he sees the Quran of **يضل من يشاء** (God misguides whom He wills)". (Friday Address by Mian Mahmood Ahmad, published in *Al-Fazal*, Qadian, dated: July 15, 1924, p. 8, columns 1 & 2)

Mr. Mirza: *Holder* of Shariah (the Code)

The followers of Mr. Mirza usually claim that he did not claim to be a *Rasool* (the Messenger) but a *Nabi* (the Prophet). And, they assert, the difference between a *Nabi* and a *Rasool* is that a *Rasool* brings the Book and the *Shariah*; on the other hand, the *Nabi* brings none of them. In Chapter 7, we will analyze such

claims of the Ahmadiyya and prove that the demarcation asserted between a *Nabi* and a *Rasool* is incorrect and contrary to the teachings of the Quran. Here, the point to note is what actually the claim of Mr. Mirza was. He said:

> "If I had not been part of the Holy Prophet's (SA) *Ummah*, and had not been his follower, then, even if my good deeds had matched all the mountains of the world, I would never have received this honour of conversing with God, for all *Prophethood* has come to an end except the Prophethood of Muhammad (SA). No law-bearing Prophet can come after him. A Prophet who does not bring a new law can come, but he has to be a follower of the Holy Prophet (SA) first. On this basis, I am both an *Ummati* and a Prophet." (*Tajalliyat-e-Ilahiya*, Urdu, p. 24-25; or, Ruhani Khazain, Vol. 20, pp. 411-412) (*Divine Manifestations*, English, p. 28)

At another place, he wrote:

> "Since I am His messenger i.e. sent by Him, but without any new Shariah (the Code) or any new claim or any new name. Instead, I got the name of Muhammad (PBUH), the *Khatamul Anmbiya* name and being his manifestation, I came through him."
>
> (*Nazul ul Masih*, Urdu, p. 2 ; or, Ruhani Khazain, Vol. 18, pp. 380-381)

Mirza Basheer Mahmood Ahmad accepted this in these words:

> "His (Mr. Mirza's) being an allegorical Prophet means that he did not bring any new Shariah (the Code), nor was he ordained *prophet* directly".
>
> (*Haqeeqatun Nabuwah*, pp. 172-174)

This is the "**trick**" as has been mentioned earlier. Now see the **reality and contradiction**. Mr. Mirza says:

> "Also understand what *Shariah* is. The one who orders or prohibits through the Divine Revelation and gave a code to his Ummah (the Community) became the holder of *Shariah*; my revelation contains both the order and the prohibition **(امر و نہی)**."
>
> (*Arbain*, No. 4, p. 6; or, Ruhani Khazain, Vol. 17, p. 435)

Mr. Mirza: *Holder* of the Book

The Ahmadi also pronounce this vociferously. *Al-Fazl* wrote:

> "If any discussion may be undertaken, it may be on **و ما انزل الیہ من ربّہٖ** (what was revealed to him from God). Since the Holy Quran says: **یا ایھّا الرّسول بلّغ ماَ انزل الیک من ربّک** (O! Prophet convey what has been revealed to you from God)**,** and a Prophet's book is the collection of **ما انزل** (whatever is revealed). As Mr. Mirza is the manifestational representative of all the Prophets, his (Mr. Mirza's) **ما انزل الیہ من ربّہ** (all what was revealed to him from God), with the blessings of Muhammad (PBUH) and the Holy Quran, is so enormous (in volume) that none of any Prophet may match it; rather, Mr. Mirza's is more (in volume) in many cases…Thanks God, it has been proved that Mr. Mirza is the holder of a Book."
>
> (*Akhbar Al-Fazal* dated: February 15, 1919, p. 8, columns 2 & 3)

The "Divine" Revelation of Mr. Mirza

The Holy Quran regarding its being originated from Allah (God)

has presented a challenge to the world in Chapter 2, verse 23: **وَ اِنْ كُنْتُمْ فِیْ رَیْبٍ مِّمَّا نَزَّلْنَا عَلٰی عَبْدِنَا فَاْتُوْا بِسُوْرَةٍ مِّنْ مِّثْلِهٖ ۪ وَادْعُوْا شُهَدَآءَكُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِیْنَ** "*And if ye are in doubt as to what We have revealed from time to time to Our servant then produce a Surah like thereunto; and call your witnesses or helpers (if there are any) besides Allah if your (doubts) are true*."[56]

This challenge has been made at many places in the Quran. (See: 10 / 38, 11 / 13 and 17 / 88). None of the infidels during the lifetime of Muhammad (PBUH), could dare accept it, nor any one dared to accept it over the past 1400 years.

The fact that the Holy Quran is matchless is the foremost evidence of its being from Allah (the only God) and that of the *Prophethood* of Muhammad (PBUH).

This audacity of facing this challenge was only to fall in the fate of Mr. Mirza who asserted about his "*revelation*":

آنچہ من بشنوم زوحی خدا
بخدا پاک دانش زخطا

ہمچو قرآن مننرہ اش دانم
از خطا ہا ہمیں است ایمانم

بخدا ہست ایں کلامِ مجید
از دہانِ خدائے پاک وحید

[56]**Note**: How do we know that there is revelation, and that is from God? Here is a concrete test. Prophet Muhammad (PBUH), the teacher of God's Truth, has placed before you many *Surahs*. Can you produce one like anyone of them? If there is anyone besides God, who can inspire spiritual truth in such noble language, produce your evidence; or is it that your doubts are merely argumentative, refractory, against your own inner light, or conscience? All true revelation is itself a miracle, and stands on its own merits.

Translation:

"Whatever I hear from the divine revelation,
By God, I consider it free of error
As the Quran is free of error,
So is it, and this my faith;
By God, it is the word of God,
From His very mouth."

(*Durr-e-Sameen*, p. 287, a Collection of Mr. Mirza's verses. Or see the translated version by Mir Mohamad Ismail, Qadiani, second Edition, 1967)

Mr. Mirza claimed that this "revelation" was brought to him by the angel Gabriel. He said:

> "Eil **(ائیل)** came to me (here Eil is the name given to Gabriel by God. It is because *Eil* came again and again, footnote) and he chose me and moved his finger in a circle and said that it was God's promise. The one who has and sees it is blessed."
>
> (*Haqeeqatul Wahi*, p. 103; or, Ruhani Khazain, Vol. 22, p.106)

This "*revelation*" came very often. Mr. Mirza said:

> "And God's Word came in such profusion as it, if jotted down, would make 20 volumes."
>
> (*Haqeeqatul Wahi*, p. 391; or, Ruhani Khazain, Vol. 22, p. 407)

And regarding his faith in this "revelation", Mr. Mirza said:

> "By God, I believe in these intuitions as I do in the Holy Quran and the other scriptures. And, as I believe

> wholeheartedly that the Quran is definitely the word of God, I believe in the "revelation" that is revealed to me as the Word of God." (*Haqeeqatul Wahi*, p. 211; or, Ruhani Khazain, Vol. 22, p. 220)

At another place, he said:

> "I believe in the intuitions from God that are coming to me as I believe in the Torah, the Bible and the Holy Quran." (*Tabligh-e-Risalat*, Vol. 8, p. 64. Advertisement by Mr. Mirza, dated: October 4, 1899)

As far as revelation by Gabriel is concerned, The Ahmadi have the faith that (excepting Muhammad PBUH) Mr. Mirza is unique to get revelation through *Gabriel*. They say:

> "For those who make it a part of faith to believe that the Gabriel brought the revelation to the Prophets and the Messengers, let it be clear for them that Gabriel came to Mr. Mirza repeatedly and kept on bringing the revelation from God.
>
> In the Quran, revelation through Gabriel is proved only for Muhammad (PBUH)…For the other Prophets, revelation through Gabriel is ***not*** proved in the Quran…With a *superior* type of revelation, an angel does come; it may be called any angel or Gabriel.
>
> And, as Mr. Ahmad (i.e. Mr. Mirza) was the Prophet and the Messenger and he received the *superior* type of revelation i.e. messengerhood kept on descending on him. Therefore, an angel did come with the *revelation*. And God did tell[57] his name that he was

[57]**Note**: Two separate actions were happening at the same time:

> Gabriel."
>
> (*Risala Ahmadi*, 5, 6, 7 of 1919 A.D. Mausooma *Al-Nabuwah Fil-Alham*, p. 30, by Qazi Mohammed Yousaf, Qadiani)

Mr. Mirza claimed that Gabriel came to him repeatedly, but:

> "It is clear that the Finality of the Prophethood is breached even if the angel Gabriel comes only once and brings only one (sentence of the) *revelation*. When the Seal of *Finality* is broken and the *revelation* of messengerhood started, the quantity of the revelation does not matter."[58] (*Azala-e-Auham*, p. 577; or, Ruhani Khazain, Vol. 3, p. 411)

***Ayatul Kitabul Mubeen* (Signs or Verses of the Clear Book)**

Allah (God) has called the Holy Quran, **الكتابُ المبين** (*Al-*

---

1. God spoke or specially came to Mr. Mirza only to tell the name of the Angel.
2. The angel brought revelation but could not tell his name. He was forbidden by God to tell his name to Mr. Mirza. God undertook this chore for His *prophet,* Mr. Mirza!

If God's speaking to someone is *revelation*, what is then what the angel brought?

[58]**Note**: Why did Mr. Mirza give this explanation if he believed that ***Khatamul Anmbiya*** (**خَاتَم الانبياء**) means 'the *Seal* of Prophethood' and not 'the End or *Finality of the Prophethood* on, Muhammad (PBUH)? He did know that Muhammad (PBUH) was the 'Last of the Prophets'; but his servile and avaricious spirit got the better of him. Such a spirit is best described by the Holy Quran in chapter 9, verse 33: **يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ** "O ye who believe! there are indeed many among the priests and anchorites, who in Falsehood devour the substance of men and hinder [them] from the way of Allah."

Kitabul-Mubeen), the Book that is clear in what it says. The Ahmadi call "the revelations" of Mr. Mirza by the same name. They say:

> "God has called all the revelations of Mr. Ahmad (i.e. Mirza Ghulam Ahmad) *Al-Kitabul-Mubeen*. And, individually the *intuitions* have been called the verses. Mr. Mirza experienced these intuitions many times. Thus, what was "*revealed*" to him may also be called verses (separate from one another); because, God has so named them. And the collection of the *intuitions* may be called Al-Kitab Al-Mubeen."
>
> (*Risala Ahmadi*, 5, 6, 7 of 1919 A.D. Mausooma *Al-Nabuwah Fil-Alham*, pp. 43-44)

The Last Word

Akhbar Al-Fazl (Qadian) dated: October 16, 1917 published the following announcement on its page 10, column 1:

> "Listen! We accept Mr. Mirza that Imam Mahdi and that Messiah who has been prophesied by all the preceding Prophets and, last of all, by Muhammad (PBUH). We accept him, without any distinction in Prophethood, a Messenger like the previously ordained Messengers."

The Messengerhood of Muhammad (PBUH) Is Finished (*Allah Forbid*!)

After the inception of prophethood of Mr. Mirza, the Prophethood of Muhammad (PBUH) is finished (God forbid!).

As quoted above in this Chapter, *Al-Fazal*, dated: July 15, 1924, on page 8, columns 1 & 2, reports the Friday address of Mirza Basheer-ud-Din Mahmood Ahmad as follows:

"It should also be kept in mind that when a prophet comes, the knowledge conveyed by the preceding prophet is acquirable through the current prophet. It cannot be exclusively acquired. And, the succeeding Prophet is like a hole vis-à-vis the preceding one. The wall is erected before the preceding prophet. And you cannot see anything except through the present prophet. Therefore, now there is no Quran, except the one presented by the Promised Messiah (Mr. Mirza) and there is no Hadith (the Traditions *attributed* to Muhammad PBUH) except what is presented in the light of the Promised Messiah. And there is no Prophet except who is seen in the light of the Promised Messiah. Similarly, Muhammad (PBUH) may be seen only through the Promised Messiah.[59] If somebody wants to see, excluding the Promised Messiah, he would see nothing. In such a state, if someone sees the Quran, he does not see the Quran of **يهدى من يشاء** (God guides whom He wills)**,** instead, he sees the Quran of **يضل من يشاء** (God misguides whom He wills)"[60].

[59]**Note**: Here, Mirza Basheer-ur-Din Mahmood is trying to put the personage of Muhammad (PBUH) at a lower position vis-à-vis Mr. Mirza. If we remember Mr. Mirza's assertions, as quoted in Chapter 1, the Ahmadiyya accept only those Traditions (Hadith) ***attributed*** to Muhammad (PBUH) which serve their purpose, but they reject those which are in accordance with the Holy Quran.

[60]**Note**: A tradition ***attributed*** to Umar Farooq, the Second Righteous Caliph of Islam, is that, reportedly, three days before his death, Prophet Muhammad (PBUH) said: Bring a pen and paper so that I dictate something as will not let you (his companions) go astray. But when Umar Farooq (RA) listened to this, he said: **حسبُنا كِتابُ الله** (the Book of Allah is enough for us!).

Krishna Gopal

Mr. Mirza also claimed to be the Hindu avatar Maharaj Krishna:

> "God has repeatedly manifested to me that I am the Krishna of the Last Age – King of the Aryans!"
>
> (*Appendix Haqeeqatul Wahi*, p. 85; or, Ruhani Khazain, Vol. 22, p. 522)

On November 2, 1904, he delivered a lecture in Sialkot:

> "Among other intuitions, I also had this intuition, "O Krishna slayer of swine, protector of cows, thy praise is recorded in the Gita!"

But the Hindu did not condescend to accept any of his claims. So his demagoguery failed.

We are not concerned, here, with the authenticity of the tradition. However, the saying itself shows the importance of the Holy Quran which cannot be underestimated by any Muslim.

Here, Mirza Basheer is saying something which none of the scholars in the world would agree to. As a proof of its veracity, not to speak of poor Mr. Mirza, the Holy Quran was not dependent even on Prophet Muhammad (PBUH). Incidentally, Mirza Basheer and his father have zero linguistic, or scholarly authority to say something about the Holy Quran that lays the challenge to the whole of humanity to produce something similar to even a single chapter (Surah) of it. And, so far this challenge remains (and definitely would remain) unmet.

On the other hand, the 'revelations' of Mr. Mirza, are pitiably self-contradictory, and from the linguistic point of view they cut a very poor figure. The be-all and end-all of all the *revelations* of Mr. Mirza is to urge people to accept his claims. The tone is that of humble requests and the matter is devoid of substance or any message.

CHAPTER

4

MR. MIRZA AND THE MUSLIMS

We have seen that Mr. Mirza claimed that:

1. He was the Prophet and Messenger of God
2. He was the holder of the Book (the Code)
3. His revelation was identical to that of the Holy Quran

New Religion

Besides the above, he also explained that:

> "The Prophets come so as to enter people in a 'new' religion and determine a new *centre*. And, to *cancel* a few of the previous codes and usher in some new ones."
>
> (*Maktoobat-e-Ahmadiyya*, Vol. 5, No. 4, p. 32)

That is why the Ahmadiyya believe that:

> "God manifested this ***last*** truth in the wasteland of Qadian, and for this task selected the Promised Messiah who has the Persian[61] lineage. And, He declared: I would take your name to the ends of the world, will support you with might; and, with evidence and proof, will

[61]**Note from the Author**: In order to know about the importance of Mr. Mirza's claim of Persian lineage, please refer to the last chapter of my (Urdu) book "*Shahkar-e-Risalat*". It is an interesting discussion (The writer, Perwez).

> substantiate dominance of the *Deen* (religious code) that you have brought over the other codes and sustain its domination till the end of the world."
>
> (*Al-Fazl* dated: February 3, 1935, p. 5, column 2)

A Code Separate from Islam

The '*Deen* (religious code)' which Mr. Mirza brought was **not** Islam. Therefore, *Al-Fazl*, dated: December 31, 1914 wrote on its page 6, column 1:

> "Abdullah Quilliam[62] set up a mission during the life of the Promised Messiah. Many people converted to Islam. Mr. Webb[63] started propagation of Islam in the America, but he (Mr. Mirza) did not help them even with a single penny, the reason being that the Islam that does not pre-conditions faith in him (Mr. Mirza) and is devoid of his mention, is not considered Islam by him (Mr. Mirza). That was why the first Caliph had declared: '*Their (the Muslim's) Islam is different from ours'.*"

And, Mirza Mian Basheer-ud-Din Mahmood Ahmad (the second caliph of Mr. Mirza) said:

> "We will send preachers in every country outside India.

[62] **Note**: William Henry Quilliam (10 April 1856 – 23 April 1932), who changed his name to Abdullah Quilliam, and, later, Henri Marcel Leon or Haroun Mustapha Leon, was a 19th-century convert from Christianity to Islam, noted for founding England's first mosque and Islamic centre.

[63] **Note**: Mohammed Alexander Russell Webb (November 9, 1846 - October 1, 1916 New Jersey, the USA) was an American writer, publisher. He converted to Islam in 1888, and is considered by historians to be the earliest prominent Anglo-American Muslim convert.

> But, I do not hesitate in saying that by this preaching, our purpose should be preaching of Islam in the form of the Ahmadiyya religion. This is my religion. And, while I was with the Promised Messiah, I learnt only this. He used to say that preaching of Islam meant to him what he preached. Therefore, preach the '*Islam'* that was brought by the Promised Messiah."
>
> (*Mansab-e-Khilafat*, p. 20)

Dissent with the Muslims

Further, Mirza Mian Mahmood said in one of his Friday addresses:

> "The words of the Promised Messiah are echoing in my ears. He said: 'It is wrong that our difference with the other (i.e. the Muslim) is only on the death of Jesus and some other issues'. He said: 'Our difference with them is in everything including God (Allah), Muhammad (PBUH), the Quran, the Prayers, the Fasting, the Hajj, the Zakat etc'."
>
> (*Al-Fazl*, dated: July 30, 1931, p. 7, column 1)

The Muslims are *Kafir* (Infidels)

The above declarations were because Mr. Mirza had already said in his writings that the Muslim (who do not have faith in his prophethood) are not *Muslim*; they ***are*** *infidels*. He said:

> "Other than those who have faith in me do not have faith in God and His Messenger; because, God and His Messenger have prophesied about me…Now he who does not obey the commands of God and His messenger denies the Quran, and he, audaciously, rejects the signs of God. And, despite hundreds of sings, he declares me

an ***imposter***. How can he be the one who has faith?"

(*Haqeeqatul Wahi*, p. 163; or, Ruhani Khazain, Vol. 22, p. 168)

Then, in the next pages Mr. Mirza said:

"Denial (infidelity) is of two types. One is that a person refused to become a Muslim and does not accept Muhammad (PBUH) as the Messenger of Islam. The other type of denial is that, for example, a person does not have faith in the Promised Messiah and considers him, despite all the signs, a prevaricating imposter whose veracity has been corroborated by God and His Messenger, and such corroboration is also found in the Books of the earlier Prophets. Therefore, he is the denier of what God and His Messenger said; hence, the *infidel*. And, if we cogitate, both of these denials are the same thing."

(*Haqeeqatul Wahi*, p. 179; or, Ruhani Khazain, Vol. 22, p. 185)

Even in clearer words, Mr. Mirza said:

"Anyone whom my message reaches, but he does not have faith in me is not a Muslim."

(*Al-Fazl*, dated: January 15, 1935, p. 9, column 1)

Mirza Mahmood took a step forward and added:

"All the Muslim who do not have faith in the Promised Messiah, even if they have not ***heard*** of him, are infidels and out of Islam."

(*Aina-e-Sadaqat*, p. 35, by Mian Mahmood Ahmad)

Sahibzada Bashir, another son of Mr. Mirza, said:

> "Everyone who believes in the Moses but does not believe in the Jesus; or, the one who believes in the Jesus, but does not believe in Muhammad (PBUH); or, the one who believes in Muhammad (PBUH) but does not believe in the Promised Messiah is not only an infidel but a certified infidel and is out of Islam.[64]"
>
> (*Kalimatul Fasl*, p. 110. By Sahibzada Bashir Ahmad)

Mr. Mirza, in his advertisement in the '*Mayarul Akhiar*' dated: May 25, 1900, p. No. 8, writes:

> "The one who does not promise to follow you and opposes you is the one doomed to inferno because of his disobedience of God and His messenger."

لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ (2 / 285 - The Holy Quran)[65]

It is recorded in the Ahmadi Collection of Opinions (*Majmooa-e-Fatawa*) from the Qadianis, the Ahmadiyya:

> "It is utterly wrong that there is any frivolous difference between us and the non-Ahmadis…Denial of someone

[64]**Note**: All the Christians, all the Jews, all the Buddhists, all the Atheists etc. are included in this statement.

[65]**Note**: The meaning of the verse is: "We make no distinction between any of His messengers". It should be noted that in the ongoing discussion, we are not concerned with what the Quran says regarding the faith in the Prophets who were "really" sent by God. What we are concerned with here is: Was the claim of Prophethood and Messengerhood by Mr. Mirza according to the Holy Quran that declares the Finality of the Prophethood on Muhammad (PBUH) (according to the Chapter No. 33, verse No. 40 of the Holy Quran and the overall presentation of the Quran on this topic), and declares perfection of the Message (Code) of Islam (5 / 3) on him.

> sent by God is *infidelity*. Our opponents deny the ordaining of Mr. Mirza. Is it a frivolous difference of opinion? In the Holy Quran, it is written: **لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِہٖ.** Instead, the denial of Mr. Mirza creates segregation."
>
> (*Nehjal Musalli*, Ahmadi Collection of Opinions, p. 284)

The above makes it clear that Mr. Mirza's claim was that of Messengerhood as in the above referred verse of the Holy Quran (2 / 285), it has been said: 'We make no distinction between any of His messengers'. Mr. Mirza has thus included himself in the list of the Messengers. Very clearly, Mr. Mirza declared:

> "The one who does not have faith in me, does not have faith in God and His Messenger."
>
> (*Haqeeqatul Wahi*, p. 163; or Ruhani Khazain, Vol. 22, p. 168)

Therefore, Mirza Basheer-ud-Din Mahmood Ahmad declared before the sub-Judge, district Gurdaspur (pre-partition India):

> "The reason why the non-Ahmadis are the infidels has been stated in the Holy Quran. The whole or partial denial of the principle that the Holy Quran has declared renders the denier *infidel*. The principle is that: Denial of Allah (God) is infidelity; denial of all the Prophets or anyone of them is infidelity; denial of the Revealed Holy Books is infidelity; denial of the Angels etc. renders one infidel. As we have faith in Mr. Mirza as the prophet and the non-Ahmadis do not have faith in him; therefore, according to the Holy Quran, denial of any one of the Prophets is infidelity. Hence, the non-Ahmadis are infidels." (*Al-Fazl*, dated: June 26 / 29, 1922, p. 6, column 3)

Our Own Fault

Before we proceed further, let us think over this delicate point: the Muslim have demanded that the Ahmadiyya be declared a "non-Muslim minority". But, the Ahmadi have already solved this problem. They declare themselves the ***Muslim*** and do not consider the "non-Ahmadi" the Muslim. It is evident that they want to keep the "non-Ahmadi" still in the "trick" that was played by Mr. Mirza[66] so that when the opportune time comes, they may demand that the non-Ahmadis be declared the non-Muslim. For this, they have already laid the foundation stone. Therefore, Sahibzada Bashir Ahmad addresses "the Ahmadi":

> "As the matter is quite clear that there would not be any deliverance in the hereafter without believing in the Promised Messiah, why there are so many efforts to prove the 'non-Ahmadi' *the Muslim*?"
>
> (*Kalimatul Fasl*: quoted in the *Review of Religions* No. 3, Vol. 14, p. 148)

They Should be Made *Muslims* Anew:

At another place, Sahibzada Bashir Ahmad writes:

چوں دَورِ خسروی آغاز کردند
مسلماں را مسلماں باز کردند

> "In this *revealed* poetic verse, God has explained clearly the issue of infidelity and Islam. Here God has called the non-Ahmadis the Muslims, but, at the same time, He refused to accept them the Muslims. He called them the

[66]**Note**: Please refer to Chapter 3, under the heading: Mr. Mirza Tells of His Trick to Ensnare The Muslim.

> Muslims; because, they are called 'Muslim'. And, until this word is used, the people would not be able to know who was meant. But, the reason why their Islam has not been accepted is that, to God, they are not Muslim; instead, they need to be converted to Islam."
>
> (Ibid, p. 143)

At another place, Sahibzada Bashir Ahmad writes:

> "Here is another point. If the Promised Messiah, according to the command from God, considered his deniers non-Muslim, why did he use the word Muslim in some of his last books?"

And, to this question, he replies:

> "It appears that the Promised Messiah also sometimes thought that because of the use of the word 'Muslim' for the non-Ahmadis in his writings, people could be confused. Therefore, to clarify, he wrote such words also for the non-Ahmadis as "the people who claim Islam to be their religion" so that wherever there is the word 'Muslim', it should be considered the claimant of Islam, not the 'real Muslim'…Thus, it ensures that wherever, Mr. Mirza has called the non-Ahmadis '*Muslims'*, he means 'the claimants of Islam'. Otherwise, according to the command from God, *he did not consider his deniers the Muslim.*"
>
> (Ibid, p. 126)

<u>Do Not Follow Them in Prayers:</u>

It is evident that as the non-Ahmadis (the Muslims) are not considered *Muslim* by the Ahmadiyya, how they (the Muslim) may be treated like *the Muslim*. In this regard, Mr. Mirza urged

his followers:

> "Be patient and do not follow anyone in prayers other than those who are from among you."
>
> (*Akhbar Al-Hakam*, Qadian, dated: August 10, 1901)

And, he stressed that:

> "Therefore, keep in mind that God has commanded me that it is forbidden to follow anyone in prayers who is a denier, an infidelitizer and the one who hesitates. Instead, your Imam (leader) should be from among you."
>
> (*Arbain* No. 3, p. 28, footnote; or, Ruhani Khazain, Vol. 17, p. 417)

Funeral Prayers for the non-Ahmadis: Not Permitted

The *Al-Fazl* (Qadian) dated: April 29, 1916, page 12, column 3, writes:

> "If the Promised Messiah (Mr. Mirza) permitted…to offer funeral prayers of the deniers (non-Ahmadis), it was only in the beginning. Later on, if anyone thought that this permission continued on, it was only a mistake of judgement. It was unambiguously forbidden by the first caliph (Mr. Hakeem Noor-ud-Din) that offering the funeral prayers of a non-Ahmadi was unlawful."

Al-Fazl, dated December 15, 1921, on page 9, column 3, writes:

> "Hazrat sahib (i.e. Mr. Mirza) did not offer the funeral prayers of his son (Fazl Ahmad) only because he was non-Ahmadi".

And, in order to follow his leader (i.e. Mr. Mirza), in Pakistan, the then foreign minister of Pakistan, Chaudhry Zafrullah Khan,

Qadiani, did not offer the funeral prayers of the Quaid-e-Azam Muhammad Ali Jinnah, the founder of Pakistan. And, he (Zafrullah Khan) kept standing aloof despite a gathering of millions of people at this sad moment.

Incidentally, in Pakistan, before the 1953 Justice Munir Commission investigation committee (also called Munir Committee) that was set up to inquire into the riots in the Punjab regarding the issue of the Finality of the Prophethood, the Ahmadi said: "An opinion of Mirza Ghulam Ahmad has now been discovered[67] which permits the Ahmadis to join the funeral prayers of the other Muslims who are not mukazzibs and mukaffirs[68] of Mirza sahib." Thereupon, the court commented:

> "This does not at all improve the position, because the necessary implication of this opinion is that prayers are not to be said for a deceased person who did not believe in Mirza Ghulam Ahmad, and as such it virtually confirms the existing practice."
>
> (Justice Munir Commission Report: p. 199)

An Ahmadi Cannot Marry a Non-Ahmadi (i.e. a Muslim)

According to the Holy Quran, a Muslim woman cannot be married to a non-Muslim (even if the man follows any of the 'Abrahamic' religions other than Islam). However, a Muslim man can marry a woman who follows an Abrahamic religion

[67]**Note**: A surprising but weak discovery on the part of the Ahmadiyya to cope with the court.

[68]**Note**: These two words have been underlined by the translator and both are plural with an addition of –s. Respectively, they mean: the one who denies someone, and the one who calls someone infidel. The use of 'not' before these two words shows the sophistry and circumlocution that the Ahmadiyya use to cheat the Muslim.

other than Islam. The Ahmadiyya have adopted a similar approach regarding the non-Ahmadis (the Muslims). Therefore, Mr. Mirza says:

> "There is no harm in taking a woman from the non-Ahmadis as marriage is permitted with a woman of Abrahamic religion…but do not give your woman to a non-Ahmadi. Taking is permitted, but, giving is sinful."
>
> (*Akhbar Al-Hakam*: April 14, 1908, p. 2, column 3)

All Types of Relations with the non-Ahmadis are Prohibited

Sahibzada Bashir Ahmad writes:

> "Our prayers have been separated from the non-Ahmadis. Giving women to them has been declared *haram* (religiously prohibited). Attending their funeral prayers has been prohibited. What rests there that we can do in common with them? There are two types of relationship: the religious one, and the worldly one. Religious relation culminates in praying together and the worldly relations culminate in matrimonial.
>
> However, both of them are forbidden...If you ask why the non-Ahmadis are saluted, the response is that, as proven by Hadith, sometimes Muhammad (PBUH) returned the salutation of the Jews too. However, the Promised Messiah never saluted the staunch opponents, nor is it permitted to do so. Indeed, the Promised Messiah has separated us from the non-Ahmadis in all the ways, and there is no relation as has been made specific for the Muslim and we have not been prohibited therefrom." (*Kalimat-ul-fasal*, quoted in Review of Religions, No. 4, Vol. 14, p. 169-170)

A Separate Name: "Ahmadi"

We have listened to some "Ahmadi" people who say that they call themselves "Ahmadi" after a name of Muhammad (PBUH) as 'Ahmad' was another name of Muhammad (PBUH). This sophistry on the part of the Ahmadiyya is aimed to dupe the Muslim at large. Mirza Ghulam Ahmad himself told his name 'Ahmad'. And, the attribution of 'Ahmadi' is to him (i.e. Mirza Ghulam Ahmad), not to Muhammad (PBUH). Before we proceed to the detail of this brevity, just keep in mind the following verse of the Holy Quran: **وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ** "*And remember Jesus the son of Mary said: "O Children of Israel! I am the apostle of Allah (sent) to you confirming the Law (which came) before me and giving glad Tidings of an Apostle to come after me whose name shall be Ahmad." But when he came to them with Clear Signs they said "This is evident sorcery*!" (Al-Quran: Sura As-Saff: 61/6)

*(We have, deliberately, quoted only **half** of this verse; the rest will be quoted later on, under heading Full Verse.)*

It is an established fact that names of 'The Last Prophet of Islam' are Muhammad (PBUH), and Ahmad (PBUH). And, it is proven by the early literature on Islam: history books, annotation books of all the ages. The Muslim have been adopting the name 'Ahmad' as an appellation or independently also, as the first name or the only name. For example, the name 'Imam Ahmad ibn Hanbal' is very famous. But Mr. Mirza (the leader of the Ahmadi) claimed that 'Ahmad', as it appears in the above-quoted verse, was *his* name. And, the prophecy of Jesus Christ was not about Muhammad (PBUH), but about him.

It was the same, most rigorously put forth, argument that Mirza Ghulam Ahmad Qadiani relied on in support of his claim of

prophethood. Therefore, he said:

> "It is only by way of *Buruz* (manifestationally) that I have been made a prophet and a messenger, and it is on this very basis that Allah has repeatedly named me His Prophet and His Messenger, but only by way of *Buruz*. My own self comes nowhere in between, rather it all belongs to Muhammad Mustafa (sa). Thus, my name is both Muhammad and Ahmad."
>
> (*Aik Ghalati Ka Izala*: p. No. 16. Or, see: *A Misconception Removed*, p. 21, English version published in the UK by the Ahmadi community; or, Ruhani Khazain, Vol. 18, p. 216)

And, with regard to the above-quoted verse, Mr. Mirza said:

> "And, as it is in the verse: **مُبَشِّرًا بِرَسُوْلٍ يَّاْتِیْ مِنْۢ بَعْدِی اسْمُهٗۤ اَحْمَدُ** , a manifestation would appear in the last age of Muhammad (PBUH), and it would be one of his (Muhammad, PBUH's) hands whose name would be *Ahmad* in the heavens." (*Arbain* No. 3, p. 31; or, Ruhani Khazain, Vol. 17, p. 421)

In his famous address, *Khutaba Ilhamia*, Mr. Mirza says:

> "My Lord has named me Ahmad. So praise[69] me and do not curse me." (P. 20)

Mr. Mirza's famous verse is:

منم مسیح زمان و منم کلیم خدا منم محمد و احمد مجتبٰے باشد

[69] **Note**: Ironically and literally, the one who is praised is not Ahmad. In Arabic language, ***the praised one*** means **Muhammad** (PBUH). Hence, Mr. Mirza's ***request*** to be praised cannot be granted from the linguistic point of view. *Ahmad* means who praises, ***not*** praised.

Translation:

"I am the Christ of the time and the one who talks with God;
I am the selected Muhammad and Ahmad."

(*Al-Fazl*, dated: February 18, 1930, p. 11, column 2)

In this regard, Mirza Basheer-ud-Din Mahmood writes:

> "The first issue was whether the name 'Ahmad' pertained to the Promised Messiah or Muhammad (PBUH). And, does the Messenger to come that has been prophesied in Surah *As-Saff* refers to Muhammad (PBUH) or the Promised Messiah? My belief is that this verse refers to the Promised Messiah and, verily, he is 'Ahmad'." (*Anwar-e-Khilafat*, p. 18)

Sahibzada Bashir Ahmad seconds his brother[70]:

> "In all these intuitions, Allah (God) called the Promised Messiah (i.e. Mr. Mirza) by the name 'Ahmad'. On the other hand, we see that at the time of *Bai'it* (pledge of obedience) the Promised Messiah accepted the confession from the person doing *Bai'it* that the latter repented all his sins on the hand of 'Ahmad'. And to cap it all, the Promised Messiah named his group 'Ahmadi'. Therefore, it is certain that he was 'Ahmad'." (*Kalimatul Fasl*, quoted in the *Review of Religions*, Qadian No. 3, Vol 14, pp. 139-141)

Ghulam Ahmad

But while propagating this, there was a constant prick in the

[70] **Note**: It is noteworthy here that according to the Islamic Tradition, a son's testimony in favour of his father cannot be accepted. But, here, the case is different. Two sons are scratching the back of their father!

Ahmadiyya flesh. And the others, too, pointed out that, Mr. Mirza was named '*Ghulam Ahmad*'. How comes that he became only 'Ahmad'. Here is the reply from the Ahmadiyya Cult:

> "Your question is that the prophecy is about '*Ahmad'* whereas Mr. Mirza is '*Ghulam Ahmad*'. The answer is that 'Ghulam Ahmad' is neither absolutely Arabic as, in this case, it should be 'Ghulam-o-Ahmad'; nor is it Persian as, in this case, it should be 'Ghulam-e-Ahmad'; nor can it be in Urdu as, in this case, it should be 'Ahmad Ka Ghulam' (Servant of Ahmad)[71]. In fact, Mr. Mirza's family had, according to the tradition of the country, the appellation of 'Ghulam'. Therefore, this appellation stuck to his name too. In the traditions, it is said that the Messiah would be young. And 'Ghulam' means 'young' whereby it has been told that his achievements would be like those of the young."
>
> (*Al-Fazl*, dated: April 18, 1916, p. 8, column 3)

This scandalously shallow and offensively shameless style of

[71]**Note from the Author**: But what is the reply to Mr. Mirza who called himself 'Ahmad Ka Ghulam' or 'servant of Ahmad'. His famous verse is:

برتر گمان و وہم سے احمّد کی شان ہے
جس کا غلام دیکھو، مسیح الزّمان ہے

Translation:

"The grandeur of ***Ahmad*** cannot be perceived by any imagination

Lo! His servant is the Messiah of the age"

(*Tazkira*: p.485, quoted by *Al-Fazl*, dated: May 7, 1974).

From this verse of Mr. Mirza, it is very clear that '***Ahmad'*** named here is separate from Mr. Mirza who is called ***servant*** in this verse. Hence, calling Mr. Mirza as '***Ahmad'*** named in the Holy Quran is quite wrong.

impudent explanation needs no comment. In fact, this type of answers is specific to the Ahmadiyya.

First, they said that the word 'Ghulam' (a bondman) was an appendage of names in the family of Mr. Mirza. But, probably, later on they thought that all of Mr. Mirza's ancestors' names did not have the appendage of 'Ghulam' – his father's name was Ghulam Murtaza, grandfather's Ataa Mohammad, great grandfather's Gul Mohammad. Thus the appellation of 'Ghulam' appeared only with Mr. Mirza's father's name. It was not a part of the names in the lineage. Therefore, and probably, it invoked the second *justification* that 'the Messiah would be young'. Hence, the Ahmadiyya explained that 'his ***deeds*** would be like those of the young'.

They, however, forgot that if 'Ghulam Ahmad' means 'Ahmad' and that if the word 'Ghulam' is only a superfluous addition according to the family traditions, **then**, according to this argument, Mr. Mirza's father, Ghulam Murtaza, should be called only 'Murtaza'. Do the Ahmadi, accept this?

Further, what is the response to a tradition in the Sahih of Imam Bukhari (Sahih Al-Bukhari, Vol. 2) wherein Muhammad (PBUH) is reported to have said:

لی خمسہ اسماء . انا محمد و احمد و انا الماحی...و انا الحاشر...وانا العاقب

"I have five names: I am Muhammad and ***Ahmad***, and I am Al-Mahi…and I am Hashir… and I am Al-Aqib[72]."

[72]**Note**: *Al-Aqib* (العاقب) in Arabic means: the one who is ***the Last***. Narrated Jubair bin Mutim: Allah's Apostle (Muhammad, PBUH) said:

"I have five names: I am Muhammad and Ahmad; I am Al-Mahi through whom Allah will eliminate infidelity; I am Al-Hashir who will be the first to be resurrected, the people being resurrected

Here, Prophet Muhammad (PBUH) recounted his names: Muhammad as well as Ahmad.

To cut the long story short, it is the faith of the Ahmadi that the messenger prophesied by Jesus Christ, and who was named 'Ahmad' was Mr. 'Mirza Ghulam Ahmad'. That is why the Ahmadi call him *Ahmad Nabiallah* (Ahmad, prophet of God). And, in *Risala Ahmadi* No. 5, 6, 7, 1919 A.D., called *Al-Nabuwa Fil-Alham*, p. 10, authored by Qazi Mohammad Yusuf (Qadian), it has been said:

> "Jari-Allah Fi-Hillal Anmbiya proves that Mr. *Ahmad* is a grand prophet and messenger of God, and denying him invokes the divine fire and thunderstorm."

The Last of the Line of the Prophets

A booklet has been published by *Khuddam Al-Ahmadiya*, a group in *Rabwah*[73]. Its name is '*Deeni Ma'aloomat* – in Questions and Answers' (Religious Information – in Questions and Answers). Through a person, the author received a photo-stat copy of the question No. 22 and its answer, as follows:

> **Question**: Name the Prophets that have been mentioned in the Holy Quran?
>
> **Answer**: Hazrat Adam, Noah, Abraham, Lut, Ishmael, Isaac, Jacob, Joseph, Hud, Saleh, Shuayb (Jethro), Moses, Aron, David, Solomon (Jedidiah), Elias, Yunus (Jonah), Dhul-Kifl, Al-Yasa (Elisha), Idris, Ayub (Job),

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there after; and I am also Al-'Aqib (i.e. There will be no prophet after me)." (Sahih Al-Bukhari: Volume 4, Book 56, Number 732)

[73]**Note**: Rabwah is a small satellite in the province of the Punjab, Pakistan. It is famous for being a satellite of the Ahmadiyya since the creation of Pakistan.

Zecharia, Yahy (John), Luqman, Uzair, Zulqarnain (Dhul-Qarnayn)[74], Muhammad (PBUT), and *Ahmad*.

Darood Shareef (Invocation of Praises)

When Mr. Mirza, according to these '*explanations'* (according to the faith of the Ahmadiyya) is considered *prophet*, it became a duty (according to the Ahmadi faith) to invoke praises on him (Mr. Mirza). Here is what the Ahmadi have faith in:

> "So, according to the verse **يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَ سَلِّمُوْا تَسْلِيْمًا** and the traditions whereby it has been made imperative to invoke praises on Muhammad (PBUH), it is as much imperative to invoke praises on the Promised Messiah also as for Muhammad (PBUH)." (*Risala Drood Shareef*, p. 126 by Mohammad Ismael, Qadiani)

And, it has been said in accordance with what Mr. Mirza said:

> "Some ignorant people also bring an objection against me that my followers say "peace be upon him" for me and that saying this is *haram* (unwarranted). The reply is that I am the Promised Messiah, and not to speak of the other uttering praises for me, even Muhammad (PBUH) said that whosoever saw him should say my salutation to him…Therefore, how is it *haram* if my followers say this praise for me?" (*Risala Drood Shareef*, quoting Arba'ain No. 2, p. 6)

Full Verse

The above explanations make it clear that Mr. Mirza's claim of *prophethood* is based on the verse No. 6 of Chapter No. 61 (Surah *As'saf*) of the Holy Quran wherein the prophecy of the

[74]**Note from the Author:** Luqman, Uzair and Zulqarnain have not been specifically mentioned as the Prophets in the Holy Quran.

Jesus Christ (PBUH) has been mentioned. As quoted above, we deliberately mentioned only a part of this verse.

Now see the full verse:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ - This is as was quoted above. It has been translated by Mr. Mirza's son Mirza Basheer-ud-Din Mahmood, the second caliph of the Ahmadiyya, as follows:

> "And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the apostle of Allah (sent) to you confirming the Law (of Torah which came) before me and giving glad tidings of an Apostle to come **after**[75] me whose name shall be *Ahmad*."
>
> (*Tafseer Sagheer* by Mirza Basheer-ud-Din Mahmood, p. 743)

The rest of the verse is:

فَلَمَّا جَآءَہُم بِالْبَيِّنٰتِ قَالُوْا ہٰذَا سِحْرٌ مُّبِيْنٌ :(61 / 6)

This has been translated by Mirza Basheer-ud-Din Mahmood as hereunder:

> "But when that Messenger **came** with Clear Signs they said "This is evident sorcery!"
>
> (Ibid)

Here, in this verse, the word: **جَآءَہُمْ** is in **the past tense** in Arabic. And, the translation "when that Messenger ***came***" has correctly been done by Mirza Basheer-ud-Din Mahmood. The

[75]**Note**: Here emphasis has been added by the translator. The word **after** should be kept in mind to understand the whole point here.

words of the verse clearly indicate that the Messenger (PBUH) that was prophesied by Jesus (PBUH) had come **when** the said verse in the Holy Quran was revealed (verily, the use of the past tense implies this!). And, evidently, it was Muhammad (PBUH).

Thus, '*Ahmad'* is the name of Muhammad (PBUH) only, not that of Mirza Ghulam Ahmad of Qadian. Therefore, insisting that '*Ahmad'* in this verse denotes a prophet still to come at the time of the revelation of the verse (the Quran) is an evident proof of the brazen-faced, flagrant interpolation in the Quran. Twisting '***came'*** into '***will come***' is interpolation. Isn't it?

You will be surprised to know how Mirza Basheer-ud-Din Mahmood who wrote '***came'*** in the translation of this verse, did twist the above-said prophecy of Jesus Christ (PBUH) in favour of Mirza Ghulam Ahmad Qadiani. The detail of this is intriguing. Mirza Basheer wrote the following footnote to this translation:

> "In this verse the prophecy is about Muhammad (PBUH) which is recorded in the Bible of Barnabas (Gospel of Barnabas). The Christians call it the fabricated gospel. But it is found in the European libraries. Besides, in the in-vogue Bible, there is a prophecy about another Paraclete which means '*Ahmad'*. Thus in this verse, the prophecy is directly about Muhammad (PBUH) and indirectly about his ***Buruz*** (manifestation) who is mentioned in the next Surah (Chapter)."
>
> (*Tafseer Sagheer*, p. 743, by Mirza Basheer-ud-Din Mahmood, Qadiani)

You have seen that despite the unambiguous and clear verse of the Quran (which has been translated 'when he **came'** by Mirza Basheer himself) whereby the object of the prophecy is Muhammad (PBUH), as said by Mirza Basheer, how brazen-

facedly against the norms of learning, he, under the pretext of ***Buruz*** (manifestation), made Mirza Ghulam Ahmad Qadiani the ***indirect*** object of this prophecy?[76]

[76]**Note**: By the way who did give authority to Mirza Basheer-ud-Din Mahmood to declare Mr. Mirza the ***indirect*** object of the said verse? Did God give him this authority? Incidentally, it is interesting to note that Mirza Basheer converses with God ***face to face*** as is quoted by *Al-Fazl*, dated: January 15, 1935, p. 7, column 3:

> 'In the dream, God ***stood*** face to face with me and confirmed that the Promised Messiah (Mr. Mirza) was the prophet'.

As Allama Iqbal said that a psychiatric examination of Mr. Mirza was necessary, I think, his son Mirza Basheer-ud-Din Mahmood also needed the same. This was my belief. However, based upon my recent experience, in Montreal, I do not deny Mirza Basheer-ud-Din Mahmood's experience of having seen God in a dream. I also underwent a similar metaphysical experience as follows:

A few days ago, I (the translator) was in such a super-lush and extra scenic garden as I had never seen or imagined before in Montreal. Suddenly, I saw that the already illuminated garden started changing its illumination and a very indescribable and unimaginable sort of light, if you call it light, mixed with an inebriating fragrance, dawned upon the garden. Then, a multitude of uncountable, illumined and winsome figures appeared. They had small and big wings behind their shoulders. In a semi-circle, they were holding a bewitching throne of a stately and respect-commanding figure that could make any onlooker bow down. I fell into prostration. Then, I heard a salutation from that venerable entity that had a halo of light around the throne. After a pause, all of a sudden, I heard a voice, a voice that was emanating from everything around me, paying homage to me on behalf of God that I translated this book and showed that Mirza Ghulam Ahmad of Qadian and his son Mirza Basheer-ud-Din Mahmood were prevaricating liars, misleading the credulous people. Then, suddenly, those mysterious figures faded into the daylight. But, I could feel their fragrance from everything around me. How could I deny that I saw God? But none of my Ahmadi friends was ready to believe me.

In the beginning, we have clarified that the terms like *Zilli* (shadowy), *Buruzi* (manifestational), *Aksi* (reflecting), *Haluli* (embodied) and *Ruj'at* (resurrection or return of somebody) etc. do not exist in the Quran, nor in the Hadith, nor do they exist in the early literature of Islam. Instead, they are the Magian concepts, borrowed from Zoroastrianism, and they are outrageously against the teachings of the Quran. However, all the claims of prophethood by Mirza Ghulam Ahmad are based on these Magian concepts.

Mirza Basheer-ud-Din Mahmood said, as quoted above, that 'his ***Buruz*** (manifestation) who is mentioned in the next Surah (Chapter)' has been 'indirectly' prophesied. Let us examine this claim too.

He said 'next Surah (Chapter)', but he mentioned ***Buruz*** (manifestation) in the next verse of the same Surah. The next verse and its translation (by Mirza Basheer Mahmood) is as under: **وَ مَنْ اَظْلَمُ مِمَّنِ افْتَرٰی عَلَی اللّٰہِ الْکَذِبَ وَ ہُوَ یُدْعٰۤی اِلَی الْاِسْلَامِ ؕ وَ اللّٰہُ لَا یَہْدِی الْقَوْمَ الظّٰلِمِیْنَ** "Who doth greater wrong than one who invents falsehood against Allah though he is invited to Islam? And Allah never guides those who do wrong." (61 / 7)

Here again, Mr. Basheer-ud-Din Mahmood writes in the footnote:

> "In this verse, it has been indicated that Muhammad (PBUH)'s ***Buruz*** (manifestation, i.e. Mirza Ghulam Ahmad) needs special attention. Although, he is the

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However, when I reminded them that Mirza Basheer-ud-Din Mahmood also saw God face to face, some of them were convinced that being a pious man, I could also see God face to face in the scenic garden as did Mirza Basheer-ud-Din Mahmood though he did not mention any garden.

> 'indirect' object of the prophecy, yet **he[77] will be invited to Islam**. Muhammad (PBUH) himself invited the world to Islam."

Sometimes, a man's tongue or pen expresses the truth in such a way as one is surprised to note it. Mirza Basheer-ud-Din Mahmood has declared his father, Mirza Ghulam Ahmad as the ***indirect*** object of this prophecy; but, about the said ***Buruz*** (the manifestation), the Quran has said:

> "He would invent falsehood against Allah (God) and would never revert to the truth even though he would be invited to Islam".

What an exact explanation of his father (Mirza Ghulam Ahmad) by the son (Mirza Basheer-ud-Din Mahmood)!

The chapter next to As'Saf (61) is Al-Juma'ah (62). In its verse No. 2, Allah says: هُوَ الَّذِیۡ بَعَثَ فِی الۡاُمِّیّٖنَ رَسُوۡلًا مِّنۡہُمۡ یَتۡلُوۡا عَلَیۡہِمۡ اٰیٰتِہٖ وَ یُزَکِّیۡہِمۡ وَ یُعَلِّمُہُمُ الۡکِتٰبَ وَ الۡحِکۡمَۃَ * وَ اِنۡ کَانُوۡا مِنۡ قَبۡلُ لَفِیۡ ضَلٰلٍ مُّبِیۡنٍ ۙ "It is He Who has sent amongst the unlettered an apostle from among themselves who (despite being unlettered) rehearses to them His Signs to sanctify them and to instruct them in Scripture and Wisdom although they had been before in manifest error." (62 / 2)

(Translation: Mirza Basheer-ud-Din Mahmood)

The next verse is: وَّ اٰخَرِیۡنَ مِنۡہُمۡ لَمَّا یَلۡحَقُوۡا بِہِمۡ ؕ وَ ہُوَ الۡعَزِیۡزُ الۡحَکِیۡمُ "And he (Muhammad PBUH) is also the Messenger for those *who have not already joined* the addressee of this revelation. And this program is of the God, Exalted in Might and Wisdom." (62 / 3)

[77]**Note**: Emphasis added by the translator. '**He'** refers to Mr. Mirza, leader of the Ahmadiyya religion and claimant of Prophethood.

If we join, the verse No. 2 and 3, of Chapter No. 62, given above, the point is clarified that this Prophet (i.e. Muhammad PBUH) is not ordained only to you. He is the Messenger for the nations to come also.

This meaning is supported by some other verses of the Holy Quran where it has been said that Muhammad (PBUH) has been sent to all the humanity. For example in Surah Saba, it has been said: **وَمَآ اَرْسَلْنٰکَ اِلَّا کَآفَّةً لِّلنَّاسِ بَشِيْرًا وَّ نَذِيْرًا وَّ لٰکِنَّ اَکْثَرَ النَّاسِ لَا يَعْلَمُوْنَ .** "And, We have sent thee to all the humanity (of whom none should remain out of thy Messengerhood) as such a Messenger who gives glad tidings (to the faithful) and warns (the unbelievers) but most men understand not." (34 / 28). (Translation: Mirza Basheer-ud-Din Mahmood)

And, he explains this in the margin note in the following words:

> "Here are the words **كَآفَّةً لِّلنَّاسِ** (all the humanity). And **كَفَّ الشَّيئَ** means to collect something in such a way as ***nothing*** remains out. This verse is the best proof that everyone regardless of being a Jew or a Christian or from any other religion is covered by the universal Messengerhood of Prophet Muhammad (PBUH) ***till*** the Day of Judgement. No such claim is found in the Torah or the Bible, or in the Vedas. Without any exception, it is only the claim of Muhammad (PBUH) that he has been ordained to all the religions ***in all the ages*** and to all the nations, and it is proven by this verse."
>
> (*Tafseer Sagheer*, p. 564, by Mirza Basheer-ud-Din Mahmood)

This clarifies the verse of Surah Juma'a (62 / 3): **وَّ اٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ** (as given above). Now, we will see the meaning of this verse given by Mirza Basheer-ud-Din Mahmood.

But, before proceeding to that, just revive the claim of Mirza Ghulam Ahmad (father of Mirza Basheer-ud-Din). His claim was that he was none other than Muhammad (PBUH) himself who has resurrected to the world (detail has already been given in Chapter 3 of this book under the heading: **The *Buruzi* (Manifestational) and *Zilli* (Shadowy) Prophet**. In the light of this claim, a look on the translation and annotation of this verse (62 / 3) by Mirza Basheer-ud-Din Mahmood is quite startling. He says:

> "And besides them, He **will** send him (Muhammad PBUH) to ***another*** nation also that has not seen him yet. And, He is Exalted in Might and Wisdom." (62 / 3)
>
> (Tafseer Sagheer, p. 745, by Mirza Basheer-ud-Din Mahmood)

Surprising! Did God send Muhammad (PBUH) in the 7th century A.D. only to the Arab? And, thereafter, He would send him to another nation? But, his resurrection will be in the form of a *Buruz* (manifestation)! The absurdity of this argument is evident.

The shallowness of the above translation needs not any comment. It is despite the fact that in explanation of the verse No. (34 / 28), as quoted above, Mirza Basheer-ud-Din Mahmood himself wrote that: "Here are the words **كَآفَّةً لِّلنَّاسِ** (all the humanity). And **كَفَّ الشَّيئَ** means to collect something in such a way as nothing remains out."

You have seen the translation. Now, look at the explanation by Mirza Basheer on page 745 of his *Tafseer Sagheer*:

> "In this verse, there is a reference to the tradition (hadith) which recounts that once Muhammad (PBUH) was inquired by his companions: O Messenger of Allah, who is this nation yet to come? Thereupon

> Prophet Muhammad (PBUH) put his hand on the shoulder of Salman of Persia and said:
>
> **لَو كانَ الإِيمانُ مُعلّقاَ بِالثُرَيَّا لَنا لہ،رَجُلُ اَو رِجالُ مِن فارِس (بخاری)**
>
> That is , if at a time, faith had flown to the heavens, a person or more of the Persian lineage would bring it back. It contains the prophecy about the promised *Mahdiy*[78]."

And this Promised *Mahdiy* is Mirza Ghulam Ahmad of Qadian!

You have seen that in order to prove the claims of Mr. Mirza, what type of twisting is being done with the Quran! After the Messenger (Muhammad PBUH) whose Messengerhood, in Mirza Basheer-ud-Din's own words "has been ordained to all the religions ***in all the ages*** and to all the nations", how does there remain any room for anyone to succeed him as a prophet or messenger or under any other title?

The Ahmadiyya have only an apparent faith in the eternal and universal Messengerhood of Muhammad (PBUH), but, at the same time are claimants of 'someone to come'. This claim is based on the ***attributed*** traditions, not supported by the Quran.

Claim of the Persian Lineage

In the foregoing discussion, there is mention of Mr. Mirza's Persian ancestry. Interesting, but out of context here. It is discussed in detail in the last chapter of my book: *Shahkar-e-Risalat*. Here, it suffices to understand that the reference to the Persian lineage created a bottleneck for the Ahmadiyya. Mirza Ghulam Ahmad of Qadian was from Mughal (Barlas) family that could not have Persian ancestors. It was really a conundrum

[78]**Note**: In Arabic *mahdīy* means the one who is guided, from *madā* to guide aright.

without any way-out. But, here too, the '*revelation'* came to help out[79]. Mr. Mirza says:

> "It is worth remembering that my family is apparently the Mughal family, and there has been no mention in our family that we hailed from a Persian lineage. But, in some scrolls, it has been observed that some of our great grand mothers were from gentle and famous *Sadat*[80] family. Now, interlocution with God has revealed that our family has, in fact, the Persian ancestry. Therefore, we have complete faith in it…; because, the reality of the lineage is not as best known to anyone as to God."
>
> (*Arbain* No. 2, p. 18; or Ruhani Khazain, Vol. 17, p. 365)

At another place, he adds:

> "I have no proof of my Persian ancestry except the divine revelation." (*Tohfa Golarvia* p. 25; or Ruhani Khazain, Vol. 17, p. 128)

Avatar of Muhammad (PBUH):

We were discussing that Mr. Mirza founded his claim of Prophethood on the prophecy of the Jesus Christ as mentioned in Surah *As-Saf* (Chapter 61) of the Holy Quran. But, the problem that ensued was that the name of the Prophet prophesied in the said Surah was '***Ahmad'***.

First, Mr. Mirza and his group, tried to prove that Mirza Ghulam

[79] **Note**: You see that whenever there was a conundrum, *revelation* came to help out Mr. Mirza. Please see Note 37 also in Chapter 3.

[80]**Note**: *Sadat* or *Syed* claim their descent from the daughter of Prophet Muhammad (PBUH).

Ahmad was actually named only '*Ahmad'*. However, it entailed many complications; because, it was already proven that Prophet Muhammad (PBUH) had both the names: 'Muhammad' and 'Ahmad'.

To cope with this 'predicament', Mr. Mirza claimed that he was the ***avatar*** of Muhammad (PBUH) and that all the names that pertained to Muhammad (PBUH), pertained to him too. He said:

> "As God named me Messiah with regard to loss to the human rights, and made me avatar of the Christ in terms of character, smell, colour and physical contours, He – with regard to the loss to the Divine Right – named me 'Muhammad' and 'Ahmad', and, in order to spread the notion of One-God, sent me in the garb of Muhammad (PBUH) with his character, smell, colour and body contours."[81]
>
> (Appendix: *Risala Jihad*, p. 6-7)

This claim has been narrated by Mirza Sahibzada Bashir:

> "Here, none should imagine that we do not accept Muhammad (PBUH) as '*Ahmad'*. We believe that he was '*Ahmad'* and we believe that none was, nor anyone can be, '*Ahmad'* except him. But, the question is: Was he '*Ahmad'* in his first ordaining? No. Instead, in his first ordaining, he appeared with the Muhammadi ***jalali***

[81]**Note**: In order words, Mr. Mirza wants to say that as Christ and Muhammad, he was an embodiment of two personages at the same time. His lie is interesting from the following points of view also:

1. Jesus (PBUH) never married, but Mr. Mirza married twice.
2. Muhammad (PBUH) as mentioned in the Holy Quran (33 / 40) was not father of any male child. On the other hand, Mr. Mirza had three sons.

> (majestic) character. But we see that in Surah As-Saf (Chapter 61) of the Holy Quran, there is a prophecy about a Messenger called '*Ahmad'*. Thus it proves that this prophecy is not about the first ordaining of Prophet Muhammad (PBUH), but, rather, about his second ordaining i.e. about the Promised Messiah; because, the present Messiah is the manifestation of the ***jamali*** (splendid) character…(and) this fact, has been explained by the Promised Messiah (Mr. Mirza) in his book ***Ijazal Messih***. Very explicitly, he has explained that Prophet Muhammad had two ordainings: first, being the manifestation of the name *Muhammad* (PBUH), but the second is for manifestation of the name '*Ahmad'*."[82] (*Kalmatul Fasal*, quoted in *Risala Review of Religions*, Qadian No. 3, Vol. 14, pp.139-141)

No reasoning or argumentation can work well when Mr. Mirza and his clique are wittingly adopting the idea of 'avatar'.

The Ahmadi Group (Ahmadi Jama'at)

Thus, Mr. Mirza claimed to be the messenger '*Ahmad'* and named his cult '*Ahmadi'* or the Ahmadiyya, and called the people who entered this group *Sahaba* (the holy companions). In his *Khutba Ilhamiya*, Mirza Basheer-ud-Din Mahmood said:

> "The first argument that supports the claim of the Promised Messiah to be exactly Muhammad (PBUH) is the divine writings of the Promised Messiah wherein he said: And God bestowed the blessings of Muhammad (PBUH) on me and drew the complacency and blessings

[82]**Note**: The Holy Quran says: **هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ** (27 / 64): "Bring your proof, if ye are truthful!" For such claims, Mr. Mirza has no proof other than the usual sophistry and '*revelation'* that is panacea for all illogic.

> of that prophet to me till we were two in one.[83] Thus those who enter my circle, in fact, enter the circle of the holy companions of Muhammad (PBUH)."
>
> (*Khutba Ilhamiya*: Mirza Mahmood, No. 171)

Al-Fazl, dated: August 17, 1915, on page 8, column 2, writes:

> "Our entering in the circle of Sahaba is a sound argument that the Promised Messiah himself was Muhammad (PBUH)."[84]

At another place:

> "Thus every Ahmadi who being Ahmadi saw *Hazoor*[85] or the *Hazoor* saw him or her should be called ***Sahabi***."
>
> (*Al-Fazl*: September 13, 1936, p. No. 5, column 4)[86]

Qadian – the Holy Place

When Mr. Mirza became 'Rasool' (the Messenger) and his circle 'the Sahaba' (the holy companions), the place where Mr. Mirza was ordained became 'Arz-e-Haram' (the holy place). Here is a famous poetic verse from Mr. Mirza:

---

[83]**Note**: the Ahmadis claim two in one or three in one with regard to Muhammad (PBUH), Jesus Christ (PBUH) and Mr. Mirza. On the other hand, the Christian claim three in one with regard to God, Jesus and the Holy Spirit. Like father (the Britishers), like son (Mr. Mirza).

[84]**Note**: We have nothing to comment on this sort of logic.

[85]**Note**: Here 'Hazoor', *a title of respect* used for Mirza Ghulam Ahmad.

[86] **Note**: *Akhbar Al-Fazl* wrote an article on page 4 of its September 13, 1936 publication, titled: Are the Companions of the Promised Messiah ***Rafiq*** or ***Sahabi***? And, here the article tells the ways to the Ahmadis how to 'propagate' the Prophethood of Mr. Mirza.

زمینِ قادیان اب محترم ہے
ہجومِ خلق سے ارضِ حرم ہے

Translation:

"Now the site of Qadian is sanctified
With the crowd[87] of people, it has become a holy place"

(*Durre Sameen*: p. 52, a Collection of Mr. Mirza's verses)

About the Holy Mosque of Makkah, the Holy Quran says: **وَمَنْ دَخَلَهٗ كَانَ اٰمِنًا** "…Whoever enters it attains security." (3 / 96)

Mr. Mirza says that this characteristic narrated in the Holy Quran is about the 'mosque' of Qadian. He said:

> "***Baitul Fikr*** means the first floor[88]where I used to write[89] this book (Braheen-e-Ahmadiyya) and where I

[87]**Note**: A place does not become 'holy' because of the crowd that gathers there. By this rule, fabricated by Mr. Mirza, all the game clubs, bar houses, marriage halls etc. become 'holy places'. In the Holy Quran the mosques (Masjids – the places where the Muslim usually pray) along with the Holy Mosque of Makkah have been sanctified by Allah (the Only God), not because a lot of people gather there. The Holy Mosque of Makkah was 'Holy' even when the Arab idolaters put their idols there. And it was 'Holy' because Allah (God) made it so. Not because there was a crowd of people. So, from the learning point of view, Mr. Mirza's claim is only an example of sophistry.

[88]**Note**: ***Chobara***, the first floor, above the ground floor.

[89]**Note**: It is interesting to note that no prophet ***wrote*** down the Divine Revelation in his ***own*** words. However, this *prerogative* went to the Indian cultic prophet, Mr. Mirza, who spent almost the whole of his life to jot down the 'intuitional' *revelation*. And this revelation hinged only on two points: justifying the government of the Britishers in India, and justifying his being a prophet with supplications full of sophistry and circumlocution, to the people to accept him a *prophet*.

> live[90] now. And, ***Baituz Zikr*** means the mosque that has been built beside this residence. And the last sentence as above (**وَمَنْ دَخَلَہٗ کَانَ اٰمِنًا**) is said as characteristic of this mosque."
>
> (*Braheen-e-Ahmadiyya* 4, p. 558-559, Note to the footnote; or, Ruhani Khazain, Vol. 1, p. 667)

To the Ahmadiyya, Masjid-e-Aqsa is the name of the mosque in Qadian.

In this regard, Akhbar *Al-Fazl* writes: **سُبْحٰنَ الَّذِیْٓ اَسْرٰی بِعَبْدِہٖ لَیْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَی الْمَسْجِدِ الْاَقْصَا الَّذِیْ بٰرَکْنَا حَوْلَہٗ ۔** "Glory to (Allah) Who did take His Servant for Journey by night from the Sacred Mosque to the Farthest Mosque whose precincts We did Bless…." In this verse (17 / 1), Masjid-e-Aqsa means the mosque of Qadian."

(*Akhbar Al-Fazl*: dated: August 21, 1932, p. 5)

The second caliph of the Ahmadiyya, Mian Basheer-ud-Din Mahmood Ahmad said:

> "I tell you the truth that God has told ***me*** that the land of Qadian is blessed. Here, the blessings descend as they do in Makkah and Medina."
>
> (*Akhbar Al-Fazl*, dated: December 11, 1932, p. 1)

Incidentally, the notable point here is that Mian Basheer-ud-Din Mahmood Ahmad said: "**God has told me**". In other words, Mian Mahmood is also a claimant of 'Divine Revelation'. As you have seen above, he often claims to have talked with God "face to face". Let us proceed ahead.

[90]**Note**: the residence of Mr. Mirza in Qadian, India.

The Signs of Allah (God)

In 1932, in an annual meeting, Mian Basheer-ud-Din Mahmood Ahmad said:

> "So it is necessary to visit the signs of God. Here (in Qadian), there are many signs of God. For example, the very place where this meeting is being held…Similarly, Masjid Mubarak, Masjid-e-Aqsa and the Minaret of the Messiah are also signs of God."
>
> (*Al-Fazl*, dated: January 8, 1933, p. 3, column 3)

The *Hajj* too, in Qadian!

When the land of Qadian became "blessed", the gathering there will be considered Hajj!

In a Friday address, Mian Basheer-ud-Din Mahmood Ahmad, the second caliph of the Ahmadiyya, said:

> "Since only those people may go for pilgrimage to Makkah who are well off, the poor have been exempted by the *Shariah*. Therefore, Allah (God) has commanded a shadowy pilgrimage so that the poor Indian Muslim of the nation who is to work for the progress of Islam may participate in it."
>
> (*Al-Fazl*, dated: December 1, 1932, p. 5, column 3-4)

Here the Qadian ***Hajj*** has been called 'shadowy Hajj'. This is the first step to evolutionary claims. Another person said:

> "The pilgrimage to Makkah is as dry without the 'shadowy pilgrimage', as the first Islam (i.e. Islam without Mr. Mirza) is dry without the Ahmadiyya."

The above '*maxim'* has been quoted by the representative

newspaper, '*Paigham-e-Sulh*', dated: April 19, 1933, page 5, column 1, of the Lahore Branch of the Ahmadiyya. But the name of the person who uttered this '*maxim'* has not been revealed.

The Great Pilgrimage

In the annual meeting of Qadian, it has been said:

> "Here (in the Bahishti Maqbara) is that tomb where the pious man of God is buried to whom the Best of the Messengers (PBUH) sent his salutation and regarding whom, *Khatamun Nabiyyin* (PBUH) said: **یدفن معی فی قبری** (He is buried with me in my grave). Thus, all the blessings of the green tomb of Prophet Muhammad (PBUH) in Medina are reflecting in the white tomb of Mirza Ghulam Ahmad and he is sharing the blessings that are specific with the Holy Sepulcher of Muhammad (PBUH). Unlucky is the person who misses the blessings of the Big Hajj of the Ahmadiyya."
>
> (*Al-Fazl*, dated: December 18, 1922, p. 6, column 2-3)

In this regard, Mirza Basheer Mahmood wrote in his diary that:

> "When I went for Hajj (Pilgrimage to Makkah), I led the prayers (for the Ahmadi) separately (from the Muslim present) in the Holy Mosque of Makkah."
>
> (*Akhbar Al-Fazl*, dated: March 7, 1921, p. 5, column 1)

Is There Any Common Point Between the Ahmadiyya and the Muslim?

In the light of these explanations, does there remain any point of commonness between the Muslim and the Ahmadi? No. Hence, the Ahmadiyya have nothing of Islam in order to be called *Muslim*.

Here, it is also pertinent to reiterate what Sahibzada Bashir Ahmad said, and what has already been quoted in this chapter under the heading: <u>All Types of Relations with the non-Ahmadis are Prohibited</u>. He writes:

> "Our prayers have been separated from the non-Ahmadis. Giving women to them has been declared *haram* (religiously prohibited). Attending their funeral prayers has been prohibited. What rests there that we can do in common with them? There are two types of relationship: the religious one, and the worldly one. Religious relation culminates in praying together and the worldly relations culminate in matrimonial. However, both of them are forbidden...If you ask why the non-Ahmadi are saluted, the response is that, as proven by Hadith, sometimes Muhammad (PBUH) returned the salutation of the Jews too. However, the Promised Messiah never saluted the staunch opponents, nor is it permitted to do so. Indeed, the Promised Messiah has separated us from the non-Ahmadi in all the ways, and there is no relation as has been made specific for the Muslim and we have not been prohibited therefrom."[91] (*Kalimat-ul-fasl*, quoted in Review of Religions, No. 4, Vol. 14, p. 169-170)

<u>Distinctive Kalima (*Shahada*, the Declaration of Faith)</u>

Here, at this point, the question arises: If the followers of Mr. Mirza consider themselves distinct from the Muslim, why do not

[91]**Note**: *Al-Fazl*, in its issue dated: July 17, 1922, on page 5, column 3, quotes Mirza Basheer-ud-Din Mahmood Ahmad: "The Hindu and the Sikh are the 'People of the Book', because, they are the corrupted sects of the Muslim". The students of history and comparative religions cannot ***digest*** this 'historical information' by the second caliph of the Ahmadiyya.

they 'invent' their separate ***Kalima***? However, the issue of *Kalima* is very delicate. In the other matters, one may employ sophistry to grind one's axe; but, in case the *Kalima* is differentiated, there remains no room for any doublespeak, and that could ignite the emotions of the Muslim. We think that (as it will be discussed in Chapter 5) the Ahmadi consider it imprudent (in the present scheme of things) to separate from the Muslim. But, you must not be surprised in view of the foregoing discussion that the followers of Mirza Ghulam Ahmad consider the word محمدُ (Muhammad) in the *Kalima*: **لَا اِلٰہ اِلاَّ اللہ محمدُ رَّسولُ اللہ** not for Muhammad (PBUH), but for *Mirza Ghulam Ahmad* of Qadian. Sahibzada Bashir Ahmad son of Mr. Mirza says:

> "Even if we accept that in the Kalima, the name of Muhammad (PBUH) has been inserted with a view to show that he was the last in the line of the Prophets, it does not change the argument. We do not need a ***new*** Kalima; because, the Promised Messiah and Muhammad (PBUH) are not but one. As he (Mr. Mirza) himself says: **صَار وجودی وجودہ**, and also, **مَن فرق بینی وبین المصطفی فمَا عرفنی و ما رائی**,[92] and this is because God had promised to send *Khatamun Nabiyyin* once again in the world as is manifest from the verse: **وَّ اٰخَرِیۡنَ مِنۡہُمۡ** (62 / 3). Thus the Promised Messiah is Muhammad (PBUH), the Messenger of God, who has resurrected to the world for propagation of Islam. Therefore, we do not need any new *Kalima*. However, if someone other than Muhammad (PBUH) had come, it was necessitated."
>
> (*Kalimat-ul-fasl*, quoted in Review of Religions, No. 4, Vol. 14, p. 158)

[92]**Note**: Translation of the Arabic is: He who distinguished between me and Muhammad (PBUH) did not recognize me, nor did he see me.

You see what a subtle way they are throwing dust in the world's eyes. However, some people say that this sophistry is only a wilful falsification. In their private meetings, the *Kalima* recited contains the word '*Ahmad*'[93], instead of 'Muhammad' (PBUH). Therefore, one Mr. Munshi Zahir-ud-Din who watched the proceedings of a meeting in Qadian wrote:

> "The fourth thing that I noted in the meeting was the difference in the basic faiths. And, I was surprised that some Ahmadis stressed that saying **لَا اِلٰہ اِلاَّ اللہ احمد جری اللہ** was correct and accepted its recitation as the epitome of the faiths of the Ahmadiyya. Besides, I also heard some referring to *Muhammadi*as the **لَا اِلٰہ اِلاَّ اللہ محمدُ رَّسولُ اللہ**[94] Kalima (pertaining to Muhammad PBUH); whereas, they referred to **لَا اِلٰہ اِلاَّ اللہ احمد جری اللہ** as *Ahmadi* Kalima (pertaining to Mr. Mirza)."

It is possible that the Ahmadi do not accept this statement. Therefore, we do not rely on this. To us, the explanation by Sahibzada Bashir Ahmad, as noted above, is more reliable to say that the Ahmadiyya consider the word **محمدُ** (Muhammad) in the *Kalima*: **لَا اِلٰہ اِلاَّ اللہ محمدُ رَّسولُ اللہ** representing *Mirza Ghulam Ahmad* of Qadian.

To cap it all, the Ahmadi believe that ***only*** the recitation and acceptance of the *Kalima*: **لَا اِلٰہ اِلاَّ اللہ محمدُ رَّسولُ اللہ** does not make somebody a *Muslim* (Ahmadi, in fact); he or she remains *infidel*.

According to the beliefs of the Ahmadiyya, none can enter the fold of (their version of) '***Islam'*** if the prophethood of Mirza Ghulam Ahmad is not believed in. Therefore, according to the

[93]**Note**: 'Ahmad' referring to Mirza Ghulam Ahmad of Qadian.

[94]**Note**: Translation: There is no God but Allah; Muhammad (PBUH) is His Messenger (or, Muhammad is sent by Him).

Ahmadiyya, in order to enter the fold of (their) '*Islam'*, it is a must that Mr. Mirza be accepted as 'messenger of God'; and, its (presently available) practical form is to believe that the word **محمدُ** (Muhammad) in the Kalima: **لَا اِلٰہ اِلاَّ اللہ محمدُ رَّسولُ اللہ** represents *Mirza Ghulam Ahmad* of Qadian.

The Meaning of *Khatamun Nabiyyin*[95] (خاتم النبيّن) or *Khatamul Anmbiya*(خَاتَم الانبياء)

As it has been noted before, the basic point of difference between the Muslim and the Ahmadiyya is the issue of the Finality of the Prophethood. To the Muslim, the Finality of the Prophethood on Muhammad (PBUH) means the 'Finality' ***without*** any reappearance or without any (type of) Prophet coming after Muhammad (PBUH) and this is the precondition to become a Muslim. Since the last 70 years (in 1974), the Muslim have been debating this with the Ahmadiyya; but, it is very surprising to the general Muslim masses that the Ahmadi also keep on saying Muhammad (PBUH) as *Khatamun Nabiyyin*. Their writings and speeches, too, contain the appellation of *Khatamun Nabiyyin* with the name of Muhammad (PBUH). When a common Muslim objects to them that they (the Ahmadiyya) do not believe Muhammad (PBUH) to be *Khatamun Nabiyyin*, they, very brazenly, respond that it is wrong and say that they do use the words *Khatamun Nabiyyin* with the name of Muhammad (PBUH), and say that it is only a propaganda of the Muslim *Ulema* against them.

This sort of response from the Ahmadi is their vilest trick to mum the Muslim masses.

[95]**Note**: the Ahmadis say that the meaning of the words *Khatamun Nabiyyin* is 'the Seal of the Prophets' whereby other prophets are made. On the other hand, the Muslim believe that it means 'the Last of the Prophets' without any 'reappearance' or without any Prophet or Messenger coming after Muhammad (PBUH).

You have seen that, to the Muslim, the words *Khatamun Nabiyyin* mean '***the Last of the Prophets***' without any 'reappearance' or without any Prophet coming after Muhammad (PBUH). But to the Ahmadiyya, these words mean '***the Seal of the prophets***'; the '***Seal'*** whereby Mr. Mirza, according to the Ahmadiyya, became a *certified* prophet. Therefore, what the Ahmadi mean by *Khatamun Nabiyyin* or *Khatamul Anmbiya* is the meaning that is extremely contrary to the meaning what the Muslim accept and have faith in. Both the parties use the same words, but both the parties attribute contradictory meanings to them. Please see the heading *Khatamun Nabiyyin* on page 49 in Chapter 2 also.

Let us see what the first caliph of the Ahmadiyya, Hakeem Noor-ud-Din says in this regard:

> "The point that Muhammad (PBUH) has been called *Khatamun Nabiyyin* in the Quran, we believe in it. And, our religion is that if somebody does not accept Muhammad (PBUH) *Khatamun Nabiyyin*, he is a unanimously accepted infidel. However, it is a different debate how we interpret the words *Khatamun Nabiyyin*, and how our opponents do."
>
> (Hakeem Noor-ud-Din quoted in *Nihjul Musalla*, p. 275, authored by Mr. Mohammad Fazal, Qadiani)

It is further explained in the following words:

> "We are as convinced of the *Khatm-e-Nabuwat* (**ختمِ نبوت**, in the sense of '*Seal'*) of Prophethood of Muhammad (PBUH) as we were earlier. And, alongside the *Khatm-e-Nabuwat*, the prophethood of Mirza Ghulam Ahmad is also co-existing. If Muhammad (PBUH) is *Khatamun Nabiyyin*, Mirza Ghulam Ahmad is also the prophet. In

other words, the *Khatm-e-Nabuwat* and the prophethood of the Promised Messiah are inter-dependent. In our meetings, writings, speeches, and in the pledge of loyalty to the second caliph of the Messiah, the acceptance of the words *Khatamun Nabiyyin* has been pre-conditioned."

(*Al-Farooq*, Qadian, dated: February 28, 1935)

You have seen many of the 'tricks' employed by (the followers of) Mirza Ghulam Ahmad of Qadian that were referred to in the beginning of Chapter 3, under the heading: **Mr. Mirza Tells of His Tricks to Ensnare the Muslim.** Now let us see some samples of the '*intuitions'* or the '*revelations'* that dawned upon the Indian 'prophet'.

Some Samples of '*INTUITIONS'*

Quite in the beginning, I (the author) said that I want to keep this discussion within the ambit of learning. That was why, so far, I did not dilate upon the '*intuitions'* of Mr. Mirza; because, given the 'special' nature of these 'intuitions', they cannot be subject of a scholarly discussion. However, in view of the interest of the readers as to the '*intuitions'* of a person who claimed to be a prophet, I have decided to 'satisfy' their literary taste in this regard. Here are a few 'samples' of Mr. Mirza's 'intuitions'. From these samples, the readers may easily infer the 'nature and truth' of the rest of these 'intuitions'. It is interesting to note that regarding these 'intuitions', Mr. Mirza said that these 'intuitions' and 'revelations' continued for approximately 28 years (from 1880 to 1908). The reader may imagine the 'bulkiness' of their quantity. Let us try a few specimens.

1. "I saw that there is a cat, and (as if) I have a pigeon and she attacks it again and again. When despite my efforts to dissuade her, she does not refrain from attacking, I cut

its nose and it is bleeding. Again, as she did not refrain, I nabbed her neck and started rubbing its muzzle onto the ground. I did again and again; but, when still she raised its head in defiance, I said: Let us hang her to death."

(An *unveiling* of Mr. Mirza Ghulam Ahmad of Qadian, quoted in ***Mukashfat***, by Babu Manzur Ilahi, Qadiani, or see Tazkira, p. 402)

2. Another 'unveiling' is: "*Once the Promised Messiah stated his feelings during an 'unveiling' (Kashf) as if he were a woman and God expressed His power of sexuality to him.*" (Tract No. 34, *Islami Qurbani* (*Islamic Sacrifice*), by Qazi Yar Mohammad, Qadiani)

3. Now in the very words of Mr. Ghulam Ahmad of Qadian (the claimant of Prophethood!):

   "As unto Mary, the spirit of Isa (Jesus Christ) has been infused unto me, and, allegorically, I was impregnated. And, after several months, not exceeding 10 in number, by an intuition, I was transformed into Isa (Jesus Christ) from Mary. Thus, I became Son of Mary."

   (*Kashti-e-Nuh*, p. 47; or, Ruhani Khazain, Vol. 19, p. 50)

4. "Our enemies have become the pigs of the jungle and their women have become worse than bitches".

   (*Najmul Huda*: p. 10; or, Ruhani Khazain, Vol. 14, p. 53)

5. Mr. Mirza's writings in *Zamima Braheen-e-Ahmadiyya Part 5*, pages 36 to 40; or, in Ruhani Khazain Volume 21, pages 191 to 197 are so preposterously lascivious

> that we cannot quote them. Those who know Urdu language may read them from Mr. Mirza's said book.

It was because of such 'intuitions' of Mr. Mirza Ghulam Ahmad of Qadian, that Dr. Allama Iqbal felt the need that:

> "A careful psychological analysis of the revelations of the founder would perhaps be an effective method of dissecting the inner life of his personality." (*Islam and Ahmadism*, pp. 18-19, by Dr. Allama Muhammad Iqbal)

By the way, the '*research'* of the Ahmadi scholars is also very revealing:

> "Hypochondriasis[96] was not hereditary to Mirza sahib. Instead, it was produced by external factors. And, its reason was extreme mental exertion, thinking, depression and indigestion that resulted into dementia. It was manifested in hypochondriasis and other symptoms of debility like headache." (*The Review of Religions*, Qadian, August 1926)

Sahibzada Bashir Ahmad, Qadiani, in his book "*Seeratul Mahdi*" Volume 2, p. 55, writes: "*Dr. Mir Mohammad Ismael told me that many times he heard from the Promised Messiah that the*

[96]**Note**: Hypochondriasis, or hypochondria, is an overwhelming fear that you have a serious disease, even though health care providers can find no evidence of illness. People with hypochondriasis misinterpret normal body sensations as signs of serious illness. Most people occasionally fear they have an illness, but people with hypochondriasis are consumed with fear that is severe and persistent. It interferes with work, as well as relationships. Complaints tend to focus on the head, neck, and trunk, often in form of pain. Hypochondriasis is somewhat similar to obsessive compulsive disorder, because of the obsession with illness and the compulsion to do something to reduce their anxiety. An estimated 75 to 85% of people who have hypochondriasis also have anxiety, depression, or another mental disorder.

latter experienced hysteria. Sometimes, he underwent hypochondriasis too."

Those who have read the world famous book "*The Varieties of Religious Experience*" by William James know that (according to this famous psychologist) how the patients of hypochondriasis or hysteria become the claimants of 'intuition' and 'unveiling'. We, however, do not need to go into further details in this regard. We were presenting samples of 'intuitions' of Mr. Mirza Ghulam Ahmad of Qadian.

Let us read another sample intuition:

> "Once, before the eyes of one of my sincere (friends), named Abdullah, patwari, from Ghaus Garh, Patiala, a sign of God appeared. First, it was *unveiled* to me that I jotted down a good number of commands regarding fate and destiny, and the good and the bad deeds of the people, about me and about my friends. And, then allegorically, I saw God, and I put the paper (on which I wrote the commands) in front of God so that He may put His signature on it. I meant that all what I intended to happen *must* happen. God singed in the red (ink) and shook the excessive ink on the tip of the pen. Because of His shaking, droplets of the red ink fell upon my clothes and those of Abdullah.
>
> As while in ***Kashf*** (unveiling) one is wide awake, I noticed falling of these droplets of ink from the hand of God and also saw these droplets with my naked eyes. And, while being emotionally moved, I was narrating this event to Abdullah; he also saw those watery drops on the clothes. And, there was no such thing with us as could be considered having dropped that redness. It was the very redness that God shook from His pen. Till now

> some of the clothes whereupon the red ink dropped are with Abdullah."
>
> (*Taryaqul Quloob*, p. 33 and *Haqeeqatul Wahi*, p. 255, or, Ruhani Khazain, Vol. 22, p. 267, with a little variation in words in both the books of Mr. Mirza)

Only the 'hypnotized minds' may comprehend and accept the "droplets" of the *material* ink from the pen of God; or, only a hypochondriac mind can ***conceive of*** such a conception about God!

The Holy Quran says: **سُبْحٰنَ رَبِّکَ رَبِّ الْعِزَّةِ عَمَّا یَصِفُوْنَ.** "Glory to thy Lord, the Lord of Honour and Power! (He is free) from what they ascribe (to Him)!" (37 / 180).

Language of *Ilham* (Intuition)

Mr. Mirza says:

> "It is illogical and nonsensical that a man experiences Ilham (intuition) in a language that one does not know, and which he cannot understand; because, the pain in this is unbearable. And, what is the use of such intuition as is above human comprehension?"
>
> (*Chashma-e-Marfat*, p. 209; or, Ruhani Khazain, Vol. 23, p. 218)

About the Divine Revelation, the Holy Quran says: **وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا بِلِسَانِ قَوْمِہٖ لِیُبَیِّنَ لَہُمْ** "*And, We never sent a messenger save with the language of his folk, that he might make (the message) clear for them.*" (14 / 4)

Mr. Mirza said as quoted above: "It is illogical and nonsensical that a man experiences *Ilham* (intuition) in a language that one does not know, and which he cannot understand"; but, at another

place, he said:

> "The most astonishing thing is that some intuitions are in the languages like English or Sanskrit or Hebrew etc. of which I have no understanding."
>
> (*Nazool-ul-Massih*, p. 57; or, Ruhani Khazain, Vol. 18, p. 435)

The level of problem he had to face, regarding such divine *intuitions*, may be guessed from one of his letters that he wrote to Mir Abbas Ali Shah:

> "Since this week some *intuitional sentences* have been experienced in English etc; and, though some of them have been got interpreted from a Hindu boy, yet I am not satisfied, and, some of the *intuitions* were divinely sent from Allah as *translation*; and, some sentences are, *perhaps*, in Hebrew. All of this needs research and critical analysis… you may send explanation, at the earliest and as far as possible, in a legible handwriting.
>
> (*Maktoobat-e-Ahmadiyya*, Vol 1, p. 68)

How onerous are the problems of Mr. Mirza who claimed to have been ***sent by Allah (God)*** for the *guidance* of people! God sends intuitions to him in a language that is foreign to him; the language that he does not understand; and, he has to refer to **Hindu boys** to understand his '*intuitions*'! Verily Shakespeare said the truth: "Uneasiness lies the head that wears a crown!"

Self-Contradictions of Mr. Mirza

You have seen some samples of the *intuitions* experienced by Mr. Mirza. You have also read the statements that he issued as well as extracts from his letters or writings. The common current that you would find in all of them is that all of his statements and

claims are self-contradictory. So much incompatible that being pestered by the objections from the opponents, he had to say that wherever there was the word '*Nabi'* (prophet), it may be considered deleted from his writings or claims. And, Mirza Basheer-ud-Din Mahmood Ahmad (the second caliph of the Ahmadiyya) also had to declare that no reference should be brought from what Mirza Ghulam Ahmad wrote before 1901 and that they were unauthentic and that they were slips of pen (from a claimant of prophethood!). How can the Ahmadiyya be sure that there are no other slips of pen after 1901? Did God confirm to the Ahmadiyya that no such slips happened in the post-1901 writings?

We have seen the undeniable example of self-contradiction when Mr. Mirza, on the one hand said that: "It is illogical and nonsensical that a man experiences *Ilham* (intuition) in a language that one does not know, and which he cannot understand". (*Chashma-e-Marfat*, p. 209; or, Ruhani Khazain, Vol. 23, p. 218). And, on the other, he professed:

> "The most astonishing thing is that some intuitions are in the languages like English or Sanskrit or Hebrew etc. of which I have no understanding." (*Nazool-ul-Massih*, p. 57; or, Ruhani Khazain, Vol. 18, p. 435)

Let us now listen to what Mr. Mirza himself says about a person whose statements contain self-contradictions. He said:

> "Never does a true, wise or a frank person have any self-contradiction in what he says. Yes it is there, if somebody is lunatic or distracted; or, he is such a hypocrite sycophant as plays second fiddle to grind his axe. Whatever such a person says does contain self-contradiction." (*Satt-Bachan*, p. 30; or, Ruhani Khazain, Vol. 10, p. 142)

At another place, talking about a person who first believed that Mr. Mirza was the likeness of Jesus Christ; but later called him (Mr. Mirza) a liar, an embezzler and what not, Mr. Mirza writes:

> "That person is like a deranged man because he has evident contradiction in what he says."
>
> (*Haqeeqatul Wahi*, p. 184; or, Ruhani Khazain, Vol. 22, p. 191)

And, the deciding *maxim* is that:

> "There is always a contradiction in whatever a liar says."
>
> (Appendix, Braheen-e-Ahmadiyya, Vol. 5, p. 111; or, Ruhani Khazain, Vol. 21, p. 275)

To support its claim of being from Allah (God), the Holy Quran says: **اَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ ؕ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللّٰهِ لَوَجَدُوْا فِيْهِ اخْتِلَافًا كَثِيْرًا** "Will they not then ponder on the Qur'an? If it had been from other than Allah they would have found therein much incongruity." (4 / 82)

In the light of the above extracts from Mr. Mirza's writings, it is up to the reader to decide about the mental level and intentions of Mirza Ghulam Ahmad of Qadian. The readers themselves are to decide as to how much truthful Mr. Mirza was. They are also to decide how much scholarly and self-contradictory his writings are. Thus, they would be able to decide that not to speak of being a prophet, could he come up to the morality level of a layman? The decision lies with the reader. Our judgement words may cause protests from the followers of the Qadiani ***'prophet'***! We desist from making any comment, because the Holy Quran has taught the Muslim: **وَلَا تَسُبُّوا الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ فَيَسُبُّوا اللّٰهَ عَدْوًۢا بِغَيْرِ عِلْمٍ ؕ كَذٰلِكَ زَيَّنَّا لِكُلِّ اُمَّةٍ عَمَلَهُمْ** "Revile not those unto whom they pray beside Allah lest they wrongfully revile Allah through

ignorance. Thus unto every nation have We made their deed seem fair." (6 / 108)

The Intellectual & Learning Level of Mr. Mirza

Those who happened to read Mr. Mirza are well aware of the intellectual level of his writings (not the translations). As this discussion entails a lengthy debate, we do not want to dilate on this. Here, only a few examples will be quoted to throw light on the depth of historical and religious know-how of Mr. Mirza.

1. His Knowledge of History

Mr. Mirza on page 38 of his book, *Paigham-e-Sulh*, says:

> "Look at the history. Muhammad (PBUH) was the very orphan child whose father died a few days ***after*** his birth, and the mother died a few months after his birth."
>
> (*Paigham-e-Sulh*, p. 38; or, Ruhani Khazain-23, p. 465)

Even a novice in history knows that Muhammad (PBUH) was a posthumous child. His father had died six months before his birth, and the mother died when he was six years old. Perhaps, Mr. Mirza's 'God' forgot to correct his knowledge of history.

2. Hadith

In support of his claim to be the ***Mahdi*** (the guided one), Mr. Mirza wrote:

> "It is written in ***Bukhari*** that there will be a call from the heavens saying: **هذا خليفتہ اللہ المہدی** [97]. Now think of the great level of this Hadith; a Hadith that is recorded in the book called the most authentic book after the Book of

[97]**Note**: **هذا خليفتہ اللہ المہدی** meaning: Here is the guided caliph of Allah (God).

> God." (*Shahadatul Quran*, p. 41; or, Ruhani Khazain, Vol. 6, p. 337)

There is no such Hadith in the *Sahih Al-Bukhari*!

3. The Holy Quran

When a Muslim says, "Allah says" or "God has said", it means what is contained in the Holy Quran; because, what Allah (God) said cannot be found anywhere other than the Holy Quran.

Paigham-e-Sulh, the representative journal of the Lahore Ahmadiyya Group, in it issue dated: October 2, 1968, page 1, column 3, writes about Mr. Mirza under the heading "*Philosophy of Sin*":

> "Once a man said to him (Mr. Mirza) that people might be big sinners in the world, however, he (the man admitted) was a very big sinner and did too many sins – petty and gross – and asked as to how he could be pardoned. Mr. Mirza replied: "*Look! None is as pardoning and merciful as God. Have faith in God as He can and does pardon all the sins. Allah says, "If there remains no sinner in the world, I would create another nation who sins and I would forgive.*"

In the Holy Quran, nowhere Allah says, "If there remains no sinner in the world, I would create another nation who sins and I would forgive."

However, this is related in a Tradition, (***attributed*** to Prophet Muhammad PBUH). Here, Mr. Mirza has presented a Tradition as a verse of the Quran. A surprisingly '***good'*** example of Mr. Mirza's knowledge of the Quran!

His Expertise in Composition

While excusing for the unnecessary repetition, we have to say that the people who have gone through the original writings of Mr. Mirza know that from the literary standpoint these writings cut a very poor picture of his art of composition.

The extracts referred to above may bear partial witness to this fact[98]. We would not have even referred to this matter if Mr. Mirza had not claimed as follows:

> "It is also mentionable that I see the miraculous manifestation of God unto my composition; because, when I write something in Arabic or Urdu language, I feel as if someone is inculcating me from my inside."
>
> (*Nazoolul Massih*, p. 56; or, Ruhani Khazain, Vol. 18, p. 434)

Here is a sample of Mr. Mirza's "miraculous composition". In a letter to one of his friends, he wrote:

> "An English form latrine-pot which is a seat and which has a pot in it[99]. I do not know its price. Please bring with you. Payment will be made from here. I experience giddiness very extremely. Squatting for passing stool

[98]**Note**: Here, we remind the reader that Mr. Mirza wrote mostly in Urdu language. We have given the English translation of his writings. If the reader knows Urdu, reference may please be made to the original writings to 'enjoy' the ***lowly*** composition skill of Mr. Mirza.

However, We apologize for having referred the readers to such poor samples of 'divine' revelations that may mar their literary taste. The extracts that we present are just the translation of his writings. So composition skill of Mr. Mirza cannot be enjoyed 'IN ORIGINAL'.

[99] Mr. Mirza means a "commode" that is fixed in a washroom.

causes me vertigo."

('*Majmooa Maktoobat*' or '*Collection of Letters*' by Mr. Mirza to Hakeem Mohammad Hossain Quraishi, p. 6)

It is interesting to note that the followers of Mr. Mirza Ghulam Ahmad of Qadian, call him "the King of Pen".

Addenda

(The Second Edition)

The first edition of this book was published in the last week of October, 1974. All thanks to the grace of Allah (the only God) that it was welcomed with great fervour by the readership in a few days all across Pakistan. While we were receiving congratulatory letters, some of the learned readers put forth a few useful pieces of advice, suggestions and some new demands. In view of them, we have deemed it necessary to make a little addition to the book here. I feel that there would be a similar necessity in every new edition of the book in the light of up-to-date demands. However, the present addenda may serve the purpose.

The Mental Condition of Mr. Mirza

The reverent Prophets carried the Code of God and their mission had been to bring about a useful revolution in the world. Besides carrying the Code of God, they had very deep insight in the contemporary branches of learning. Without this, they could not accomplish their missions. Owing to these blessings, they had high thinking, impressing character and bright foresight. None can contest or challenge their inherent goodness, healthy character, and the inspired and inspiring demeanour. On the other hand, when we have a look at the mental and physical '*health'* of Mirza Ghulam Ahmad of Qadian, we find all such

qualities miraculously absent[100].

The following a few examples make the point clear:

1. About his health, Mr. Mirza writes:

   "I am a chronic patient…Always, I experience headache, vertigo and insomnia along with palpitations. And, to cap it all is diabetes that I have been suffering since long; and, sometimes, I have to pass water hundreds of times in a cycle of day and night. So I have to bear all the issues of debility and weakness."[101](Appendix Arba'ain No. 3, 4, p. 4, or Ruhani Khazain Vol.17, pp. 470-471)

2. About his memory, he writes: "My memory is very weak. Even if I meet somebody many times, I forget. Reminding is better. I cannot explain my weakness of memory."

   (Maktoobat-e-Ahmadiyya, Vol. 5, p. 21)

3. Sahibzada Bashir Ahmad, Qadiani, writes in his book: "*Seeratul Mahdi*", Vol.1, p. 162:

   "Once, somebody gave Mr. Mirza a pocket-watch. Wrapped in a handkerchief, he used to keep it in his pocket and did not use the chain (to wear it). And, when he was to know the time, he took out the watch and used to count the figures from the figure 1 (one). While

[100]**Note**: Many Muslim leaders showed such qualities, but they never claimed prophethood, nor were they called so. They and their followers knew that Prophethood had been even higher in character and, the same has been perfected and ended on Muhammad (PBUH).
[101]**Note**: To me, Mr. Mirza appears to be the 'hero' of the famous English humorist, Jerome K. Jerome's essay: A Man Who Was a Hospital.

saying the figures aloud, he counted them with his finger."

4. Jalaluddin Shams, Qadiani writes on p. 96 of his book "*Munkreen-e-Khilafat Ka Anjam*:

   "Once, somebody presented a pair of boots. He (Mr. Mirza) wore it to please the man. But, he could not distinguish as to which shoe was for the right foot and which one for the left one. And, very often, he wore them on the wrong sides. At last, in order to avoid miswearing, a mark in black ink had to be made."[102]

5. Further, Sahibzada Bashir Ahmad on p. 58 of his book "*Seeratul Mahdi*" writes:

   "Sometimes, when he (Mr. Mirza) wore socks, due to inattentiveness, the heel side was (usually) to the upper side of the foot. And, very often, the buttons were placed in the wrong holes."

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[102]**Note**: Mr. Mirza claimed to be a prophet; but, his ***inattention*** to the *revelation* being sent to him, as he confessed, is evident from the following extract:

> "I do not claim that I know the world of the unseen until God turned towards it and *repeatedly* reminded me, "You are the Promised Messiah. The Jesus has died", I kept on holding the same belief as you do… I myself wonder that despite clear *revelation* in Braheen-e-Ahmadiyya that made me '*the Promised Messiah* 'why did I write down therein that I believed in the traditional belief?" i.e. the belief of the second coming of the Jesus Christ that is common among the Muslim. (See *Ijaz-e-Ahmadi*, p. 6-7; or, Ruhani Khazain, Vol. 19, p. 113)

What a God who revealed such an ambiguous *revelation* and what a prophet who could not understand it for 12 years.

6. Mr. Mirajud Din Omar has written the biography of Mr. Mirza. He writes:

   "He (Mr. Mirza) loved sweets. And, he was also a chronic patient of a urinary disease. At that time, he used to keep earthen-stones (that he used in order to dry his urine-drops) in his pocket along with the molasses lumps (that he used to eat).

   (Appendix Braheen-e-Ahmadiyya, Vol. 1, p. 67)

7. Mr. Mirza prepared a medicine in the light of '*revelations'*. On this, Mian Mahmood Ahmad writes:

   "The Promised Messiah prepared the medicine "Taryaq-e-Ilahi" (the Divine Panacea) according to the instructions of God; and, opium made a big ingredient of this medicine."

   (*Al-Fazl*, Qadian, dated: July 19, 1929, p. 2, column 1)

8. Besides opium, there was a "Tonic Wine" also. Mr. Mirza writes in a letter to Hakeem Mohammad Hossain Quraishi:

   "I send here Mr. Yar Mohammad. You yourself purchase the food items and also purchase a bottle of "Tonic Wine" from the shop of Plumer. But take care that I need "Tonic Wine"."

   (*Khatoot-e-Imam Bnam-e-Ghulam*, p. 5)

Intuitions (*Ilhamat*)

Earlier in this chapter, we have already seen some *examples* of intuitions of Mr. Mirza under the heading: **Some Samples of 'Intuitions'**. Let us consider a few more here:

1. I saw that a man or some men have flown a kite in competition to mine. And, it broke apart and I saw it falling to the ground. Then someone cried out: "Long live, Ghulam Ahmad!"

   (*Majmooa Ilhamat-o-MuKashfat*, p. 70)[103]

2. Mr. Mirza, in defence of his claim to be a *Mujaddad* (a religious revivalist) says:

   "He who claimed, his name "Ghulam Ahmad Qadiani" through the *figures* of its letters[104], is also indicating the figure '1300'. It proves that at the end of the 13th century, this very *Mujaddad* has come whose name shows the figure of 1300."

   (*Taryaqul Quloob*, p. 16; or, Ruhani Khazain, Vol. 15, p. 157-158)

As noted above, in the beginning of this chapter, under the heading: "A Separate Name: "Ahmadi" and "Ghulam Ahmad", the followers of Mirza Ghulam Ahmad of Qadian say that his name was "*Ahmad*". The appellation of "Ghulam" is only according to the custom of the family. But, here you see that Mr. Mirza writes his name as "***Ghulam Ahmad Qadiani***" that makes the figure 1300 as per numerology, calculated by him. If his name was only "Ahmad", what do the Ahmadiyya say about his above-given argument wherein he bases the authenticity of his claim on his name "*Ghulam Ahmad Qadiani*" and not "Ahmad"?

3. In one of his '*intuitions'*, Mr. Mirza said:

   "God told me, "I will offer prayers and observe fasting. I wake up and I sleep".

   (Al-Bushra, Vol. 2, p. 79)

[103]**Note**: Meaning: *Collection of Intuitions and Unveilings.*
[104]**Note**: Here Mr. Mirza is referring to the '**Science of Numerology'**.

Besides praying and fasting, "I sleep" has been said about God who, in the Holy Quran says about Himself: **لَا تَأْخُذُهُ سِنَةٌ وَّلَا نَوْمٌ** "No slumber can seize him nor sleep." (2 / 255)

4. In an *Ilham* (Intuition), God said to Mr. Mirza:

   "You are like a son unto me."

   (*Haqeeqatul Wahi*, p. 86; or, Ruhani Khazain-22, p. 89)

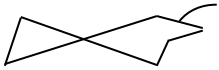
In another *Ilham*, God said:

> "You are from Me, and I am from you. Your appearance is that of Mine." (*Majmooa Ilhamat-o-MuKashfat*, p. 650)

5. Regarding his 'unveilings', Mr. Mirza writes:

   "I saw an angel in the form of a young man in his early twenties. He looked like a Britisher and was sitting in a chair with a table in front of him. I said, "You are very handsome." He replied, "Yes, I am a *drashni*." (Ibid, p. 31)

6. This is also an 'intuition' of Mr. Mirza:

   32 -  28- 27- 14- 3- 27- 2- 29- 2- 28- 1- 23- 15- 11

   (*Al-Bushra*, Vol. 2, p. 17)

The above figures are ***not*** a misprint, nor have we left out something to print. Not at all! It is an ***intuition*** of Mr. Mirza!

7. On page No. 10 of his book "Haqeeqatul Mahdi", Mr. Mirza writes:

   "I had a vision that somebody requested me, "If your God is All-powerful, ask Him to turn the stone on your head into a cow". Then I saw that I had a heavy stone on my head that appeared to me sometimes a stone and

sometimes a log. On realizing this, I threw away the stone onto the ground. Then I prayed to God to turn the stone into a cow, and I got lost in my prayer. After a while, when I raised my head, I saw that the stone had been turned into a cow." (Ruhani Khazain, Vol. 14, p. 444)

8. In his collection of intuitions, a '*vision'* recounted by Mr. Mirza is as follows:

   "We are going somewhere. And, we saw an elephant. Escaping it, we went into another street. People are also running. I asked, "Where is the elephant?" People said that it went to some other street. It did not approach us. Then the scene changed as if we were at home. I put two nibs (that came from overseas) onto the pen. Then I said, "It is also impotent". After this intuition came: **اِنَ اللہ عزیزُ ذُوانتقَام**."[105] (*Majmooa Ilhamat-o-MuKashfat*, p. 470, or Tazkira, p. 421)

9. In an unveiling, Mr. Mirza said:

   "One day, while experiencing an unveiling, I was praying at the grave of an old person. And, he (the old person) was saying 'Amen!' to every prayer. I thought of praying for increase in my age. Then I prayed that my age be increased by 15 years. To this, the old fellow did not say 'Amen!'. Thereupon, I grappled with the old fellow. The dead person requested, "Please leave me, I would say 'Amen'." I let him go and prayed that my age be increased by 15 years. The old fellow said, "Amen"."[106]

[105] **Note**: *Translation*: Allah is Exalted in power, the Lord of Retribution.

[106]**Note**: This is the character of the 'prophet' of the Ahmadiyya who grapples with an old fellow in order to exact an 'Amen!'.

This 'unveiling' of Mr. Mirza was published in ***Akhbar Al-Hakam*** dated December 17-24, 1903. Increase in age by 15 years should have resulted in Mr. Mirza's death not before 1918 A.D. But, Mr. Mirza died in 1908. (Such is the result of getting an 'Amen!' perforce from a dead, old fellow!).

10. Regarding his age, Mr. Mirza writes in his book "*Mawahabur Rahman*" that his opponents made predictions about his death:

    "God has given the glad tidings that my age would be 80 years or even more than this."

However, Mr. Mirza died in 1908. At that time, he was (according to his own told year of birth 1839 or 1840) only 68 or 69 years old!

11. "**Khaksar Peppermint**"

    On page 38 of *Majmooa MuKashfat* (Collection of Intuitions, or *Tazkira*, p. 443) of Mr. Mirza, it is written:

    "In a state of unveiling, when he (Mr. Mirza) was not feeling well, a vial was (*intuitively*) shown whereon it was written "Khaksar Peppermint"."

12. **Tichi-Tichi** (the name of an angel)

    On page 332 of his book "*Haqeeqatul Wahi*", Mr. Mirza writes:

    "On March 5, 1905, I dreamt a man, who *seemed* to be an angel, appear before me. And, he put a lot of money in the *daman* of my kameez[107]. I asked his name. He

[107]**Note**: Translating the Urdu word ***daman*** into English is very difficult. So we have kept it**.** It means the extensive, loose, lower-front half of his *kameez* (a loose, long, big shirt) that Mr. Mirza wore while dreaming to get money from the *seeming* angel. In Urdu language the expression: *Daman pheylana* means to beg like a beggar. Further the

> replied: "I have no name." But when I insisted, he said, "My name is Tichi-Tichi.".
>
> (Ruhani Khazain, Vol. 22, p. 346)

Our commentary on the intuitions of Mr. Mirza would be useless. He himself accepted that he was a patient of hypochondriasis or melancholia; and, the research about melancholia reveals that under spell of it "if the patient is a pseudo-learned man, he claims to have attained *prophethood* or having experienced miracles etc., and, talks of God and preaches to people." (*Ikseer-e-Azam*, Vol 1, p. 188 by Hakeem Mohammad Azam Khan)

However, we are surprised at some of the learned people who accept Mr. Mirza's claims as 'divine revelation', 'intuitions', and 'unveilings'. About such people, the Holy Quran says: **اَفَاَنْتَ تُسْمِعُ الصُّمَّ اَوْ تَهْدِى الْعُمْىَ وَمَنْ كَانَ فِىْ ضَلٰلٍ مُّبِيْنٍ** "Canst thou then make the deaf to hear or give direction to the blind or to such as (wander) in manifest error?" (43 / 40)

Predictions by Mr. Mirza

We have already rendered some discussion on predictions. According to the Holy Quran, the knowledge of the unseen was bestowed by God (Allah) on His *Prophets* that He sent. Therefore, any person who claims that he got or gets knowledge from God (Allah) actually claims to be a Prophet sent by God.

Mr. Mirza of Qadian also claimed that he was the *same* about whom the (attributed) Traditions of Muhammad (PBUH) said:

> "He will be bestowed (divine) dialogue, interlocution and the knowledge of the unseen in such profusion as

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word '*seem*' invites your attention to the uncertainty of thought on the part of Mr. Mirza, a claimant of prophethood.

> none other than a prophet may get it, as Allah (God) has said: **فلا يظهر علٰى غيبہٖ احدًا اِلّا من ارتضىٰ من رسول.** "That is, God does not bestow the knowledge of the unseen that may be attained in profusion and entirety except to those who is His sent one, messenger (*Rasool*)." And, this is a proven fact that none other than me has had the blessing of profusion in (divine) dialogue and interlocution since the last 1300 Hijri years." (*Haqeeqatul Wahi*, p. 390-391; or, Ruhani Khazain, Vol. 22, p. 406)

Incidentally, the above extract clarifies that Mr. Mirza claimed to be both the prophet and the messenger.

When the Ahmadi say that he claimed only to be a prophet, not a messenger, it is against the evident claims of Mr. Mirza, a sample of sophistry whereby the Ahmadi try to beguile the people. About his '*miracles'* and '*predictions'*, Mr. Mirza writes:

> "At this place are far more miracles and predictions compared to those of the preceding prophets. Instead, the miracles and predictions of the preceding prophets (PBUT) are quiet incomparable to these miracles and predictions."
>
> (*Nazoolul Massih*, pp. 81-82; or, Ruhani Khazain Vol. 18, p. 460)

After you have read such *high sounding* claims of Mr. Mirza, it becomes necessary to have a look at some of his '*predictions'* and the ensuing results:

1. **<u>The Epidemic of Plague</u>**

> "In '*Hamamatul Bushra*', that was published many years before the spread of plague, I wrote that I had prayed for

> this epidemic to come. This prayer has been granted and plague has spread across the country."
>
> (*Haqeeqatul Wahi*, p. 224; or, Ruhani Khazain, Vol. 22, p. 235)

Mr. Mirza had also predicted that the plague will hit only his deniers, not his followers; but, when the plague did not spare his followers, and his opponents criticized him on this, he replied:

> "The death of some of our people by plague is like the death of some of the companions of Muhammad (PBUH) in the (holy) fights."
>
> (Appendix: *Haqeeqatul Wahi*, p. 131; or, Ruhani Khazain, Vol. 22, p. 568)

And, he added:

> "If, God forbid, someone from our group dies of plague, it, despite being a cursed death, cannot be criticized as we had advertised that God would save only those who are pious." (*Malfoozat-e-Ahmadiyya*, Vol 7, p. 492)
>
> "If someone from our group dies of plague, it is a proof that he was, in fact, not from our group."[108]
>
> (Ibid, Vol. 6, p. 358)

These extracts make the claim of Mr. Mirza amply evident that the people who belonged to him and who were ***pious*** were to

[108]**Note**: The reader can easily imagine the psychological pain that the true followers of Mr. Mirza, dying of plague, might have suffered at such statements from him who issued them only to save the face of his clique; but, he ignored the mental ordeal he created for his followers.

remain safe from the perdition of plague. He claimed:

> "God has promised to protect those who are within the bourns of this house."[109]
>
> (*Kashti-e-Nooh*, p. 76; or Ruhani Khazain-19, p. 86)

But, despite this ***promise*** from God, what was the level of Mr. Mirza's faith in God's *promise*, the following extract is very revelatory in this regard:

> "He would *himself* make a mixture of phenyl in a *lota* (a utensil that people use to wash themselves) and would *himself* sprinkle this mixture in the lavatory and drains. Sometimes, he would get a big heap of firewood ablaze in the courtyard of the house so that the harmful germs may be burnt down. He had also got a big hearth wherein coal and raw sulphur was set ablaze in the rooms of the house." (*Seeratul Mahdi*, Vol. 2, p. 59 by Sahibzada Bashir)

Besides, Mr. Mirza moved outside the town in a garden to avoid the effects of this disease. He had predicted an earthquake also. And, the second reason to move to the garden was to avoid the earthquake also.

What a prophet who craves for and invokes perditions to the people around him and then leaving them in the lurch sneaks out to avoid the *consequences*! A prophet in need is a prophet

[109]**Note**: At the end of his book '*Kashti-e-Nooh*', on page 76, Mr. Mirza included a *request* titled: 'Request for Donations to Extend House'. And, the reason given for extension was to accommodate more people in his house during the plague, because 'God promised to him that those who took refuge therein would be safe'. It does not need our comments.

'*indeed'*! Not to speak of a self-proclaimed prophet, even if an ordinary infidel adopts such preventions, he may save himself from such epidemics or other natural phenomena.

When his followers continued dying of plague, Mr. Mirza wrote:

> "I say, and very vehemently, that if a person from us dies of plague, hundreds enter our clique. This plague increases our numbers…So plague is a blessing for us and a distress and destruction for our opponents. And, if the plague ruled the country for ten to fifteen years, I believe that the whole country would be full of the Ahmadi people…Blessed is God Who sent plague to the world so that our group may flourish and our enemies be wiped out." (Appendix: *Haqeeqatul Wahi*, p. 131; or Ruhani Khazain, Vol. 22, p. 568 - 570)

Predictions about Deaths of the Opponent

Mr. Mirza said that the predictions he made are the criteria for the truthfulness of his claims. And, it is correct; because, if a prediction or a claim of the person who professes to be bestowed with ***divine revelations*** proves wrong, all of his claims will be proven to be false and concocted. And, the world will call him a prevaricator. According to this claim, let us examine a few of Mr. Mirza's predictions:

1. **Abdullah Atham** was a Christian priest who used to hold debates with Mr. Mirza. Mr. Mirza predicted about the former's death on a fixed date i.e. September 5, 1894. Regardless of the people's belief whether Mr. Atham would die or not as a result of the prediction, the predictor, Mr. Mirza, as a claimant of prophethood should have had firm belief that the target of the prediction, Mr. Atham, would die. But, what was his level of uncertainty in this regard, you may easily guess

out of the following story told by his son Sahibzada Bashir Ahmad in his book "*Seeratul Mahdi*" Vol. 1, p. 159. Let us read it carefully:

> "Mian Abdullah Sanwari told me that "when only ONE day was left in fulfillment of the prediction made regarding Abdullah Atham, the Promised Messiah (Mr. Mirza) asked me and Mian Hamid Ali (deceased) to take some grams (I have forgotten the number of grams that he specified) and to recite a specific Surah (of the Quran) for a specific number of time (I have forgotten the number of recitation too)." Mian Abdullah said, "I have forgotten the name of the Surah; but, I do remember that it was a small Surah like " **اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّکَ بِاَصْحٰبِ الْفِيْلِ**". We spent the whole night to complete the specific number of the recitation (of the said Surah). After finishing, we took all the grams to Mr. Mirza; because, he had asked us to bring all the grams to him after having finished the recitation. After that he (Mr. Mirza) took us outside, probably to the north of Qadian, and said that the grams would be thrown into some abandoned water-well. Besides, he stressed, "When I throw the grams in the water-well, you all must turn on your heels and go back without looking behind". So, he (Mr. Mirza) threw the grams in an abandoned water-well and then very briskly turned on his heels and walked back home. We too walked back home along with him and none looked behind."

You see how much *pains* the 'claimant of *prophethood'* is taking for fulfillment of his prediction. But, alas! His prediction was ***not*** fulfilled despite the entire abracadabra that he adopted. The Christian priest, Abdullah Atham, went on living for years beyond the date of his predicted death. And, this has been evidenced by Master Qadir Bukhsh, one of the followers of Mr.

Mirza:

> "I myself went to Amritsar and have seen Abdullah Atham there. In a motor, the Christians make a parade of him in the bazaars."
>
> (*Akhbar Al-Hakam*, dated: September 7, 1923)[110]

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[110]**Note**: WikiAhmadiyya is a website of the Ahmadiyya people. On it, they give the following explanation for non-fulfillment of this prediction by Mr. Mirza:

> "When Atham survived the 15 months of the prophecy, Ahmad's critics claimed it had failed, to which Ahmad responded by pointing out the original wording stated Atham would be punished 'provided [he] is not inclined towards the truth'. Adding weight to Ahmad's argument Atham 'inclined towards **the truth**' by amending his ways were the facts in the intervening 15 months Atham had abandoned his career as a Christian preacher. At this, Christian leaders approached Atham and asked him to sign a statement declaring he had not recanted from his previous views. Atham refused despite being offered 4,000 rupees - an enormous sum at the time - to make the statement."

We are not going to debate the veracity of this explanation. However, it is a very interesting effort from the Ahmadiyya cult to save the face of its prophet. Regardless of the explanation, the uncertainty of the ***faith*** of Mr. Mirza and his invocation of abracadabra is very well depicted in the book by his son, as we have quoted in the extract above. And, it is an evident proof of the psychological ordeal that Mr. Mirza and his coterie were undergoing and what was going on inside Mr. Mirza. By the way, why were the Christians parading Abdullah Atham in the bazaars of Amritsar? And, why did Mr. Mirza undertake the abracadabra as narrated by Sahibzada Bashir, son of Mr. Mirza?

Besides, in a non-Qadiani newspaper *Wafadar*, Lahore, September 15, 1894, after the death-prediction date of Abdullah Atham had passed, he daringly mocked at Mr. Mirza that his prediction was not fulfilled.

2. **Maulvi Sanaullah** (May Allah bless him) continued to challenge Mr. Mirza in debates. He was famous as the "Conqueror of Qadian". In his advertisement dated: April 5, 1907, Mr. Mirza addressed Maulvi Sanaullah in the following words:

   "If I am such a prevaricator as you are used to saying in every paper that you issue, I would die in your lifetime; because, I know that a liar and troublemaker does not survive his staunch enemies and dies a death of disgrace and despair…(On the contrary) if you do not suffer such perditions as are from God only, not from man, like plague, cholera, etc. , I would be considered **not** sent by Allah (God)."

Afterwards, on April 25, 1907, newspaper ***Badr***, from Qadian, published a quote from the diary of Mr. Mirza: "Whatever has been written about Sanaullah, it is not from us; it has been founded from the side of God."

And then what happened?

Mr. Mirza died in May 1908, and Maulvi Sanaullah lived a healthy life till after creation of Pakistan in 1947 A.D. He died on March 15, 1948.

I think, the above two examples are not enough for the followers of this Indian '*prophet'*. Let us give still another one.

3. **Abdul Hakeem Khan** from Patiala was One of the staunch opponents of Mr. Mirza. He (Mr. Khan) had declared that Mr. Mirza could not outlive him, and that Mr. Mirza would die by August 4, 1908!

In order to know all the ups and downs of the whole story about Abdullah Atham, please see the translator's note at the end of this chapter.

In response to this declaration by Abdul Hakeem Khan, Mr. Mirza wrote:

> "Doctor Abdul Hakeem Khan has claimed that I would die in his life by August 4, 1908…but **God**, in response to his prediction, has informed me that he himself would be put to sufferings. And, **God** would kill him (Abdul Hakeem Khan), and I would be safe and sound from his deviltry."
>
> (*Chasma-e-Ma'arfat*, p.s 321-322; or, Ruhani Khazain, Vol. 23, p. 336 - 337)

But '*Alas'*! Mr. Mirza died on May 26, 1908, even before the date predicted (August 4, 1908) by doctor Abdul Hakeem Khan.

On the other hand, doctor Abdul Hakeem Khan (May peace be upon him) outlived Mr. Mirza, the *unblessed* prophet who could not '*enjoy'* the death of any of his famous contemporary opponents.

Enough of the *prophetic predictions*? No? Let's move to another prediction, the most interesting and revealing one.

<u>The Episode of Mohammadi Begum</u>

4. The most important event in the life of Mr. Mirza that attained countrywide fame was the prediction concerning his to-be marriage with a young lady, Mohammadi Begum. In order to understand this episode, it is necessary to understand the relationship among a few people:

- Mohammadi Begum was the daughter of Mirza Ahmad Baig who was maternal cousin of Mirza Ghulam Ahmad Qadiani (Mr. Mirza). Her mother was the paternal cousin of Mr. Mirza.

- Mirza Ahmad Baig's niece (sister's daughter, whose name was Izzat Bibi) was the wife of Mr. Mirza's son (Fazal Ahmad). Mr. Fazal Ahmad was from Mr. Mirza's first wife.
- Mirza Ali Sher Baig was father of Izzat Bibi.

Mr. Mirza (the claimant of prophethood) once declared:

> "God has revealed to me that the daughter of Mirza Ahmad Baig (Mohammadi Begum) would come to you (Mr. Mirza) in matrimony. They (the elders of Mohammadi Begum) would try their best to avoid this marriage. But, that would happen for sure. And God would bring her to you (Mr. Mirza) either as a virgin[111] or as a widow, and He would remove every hurdle in this regard. And He would fulfil this task. None can stop this."
>
> (*Azala-e-Auham*, p. 396; or, Ruhani Khazain, Vol. 3, p. 305)

The father of Mohammadi Begum rejected Mr. Mirza's proposal. After two years, a new development of events led Mr. Mirza put forth his marriage proposal more forcefully. Mr. Mirza recounted the detail of this in his ***advertisement*** dated: July 10, 1888 A.D. Let us proceed to this:

> "The relatives of Mohammadi Begum ask me for a sign. For this, I prayed many times. So God granted the prayer and caused the father of the girl resort to me for a piece of work. The detail of the matter is that the sister of the

[111]**Note from the Author**: In the issue of Tolu-e-Islam, July 1954, an article by someone under the abbreviated name in Urdu (Meem. Jeem. Khey.) was published wherein it was indicated that Mohammadi Begum was of 11 years at that time.

named person (Mirza Ahmad Baig) was married to my cousin (paternal uncle's son) Ghulam Hussain who went somewhere since the last 25 years. His whereabouts are unknown. His (Mr. Ghulam Hussain's) piece of land, to which I am also entitled, was registered in the name of the sister of Mirza Ahmad Baig.

Now…Mirza Ahmad Baig wished to gift that piece of land to his son Mr. Mohammad Baig. Therefore, a ***deed of gift*** was drafted by the sister of Mirza Ahmad Baig. As this deed could not be executed without my consent, Mirza Ahmad Baig (father of Mohammadi Begum) resorted to me with humility so that I may sign off this ***deed of gift***. And, it was quite probable that I could have signed it off. But a thought flashed across my mind that I should do ***Istikhara***[112] as was my wont regarding matters of importance. Hence, the same was communicated to Mirza Ahmad Baig. Then, upon continuous insistence from Mirza Ahmad Baig, I did ***Istikhara*** that proved to be a sign of God, revealed in this background.

God informed me that I should put forth the proposal for marriage to Mirza Ahmad Baig's daughter (Mohammadi Begum). And, that I should frankly declare that the condescension of kindness (i.e. the signing off the ***deed of gift*** to transfer land) would be done only on this condition (of my marriage to Mohammadi Begum)…But

[112]**Note**: **Salat al-Istikharah** (صلاة الاستخارة) is a prayer offered by the Muslims needing guidance from God so that the matter in question may be eased and enlightened, and a way-out may be opened regarding solution of the issue being faced in life. Here we will not dilate upon the nature of this prayer, and the contentment and resolution that it creates in a Muslim. So we leave this topic aside and proceed to the story of Mohammadi Begum.

> if this marriage is not granted, the girl would face a disastrous consequence. And whosoever she is married to other than me (Mr. Mirza), he would die in ***two and a half year*** since the date of such a marriage, and the father of the girl would also face the same fate but in three years."

But Mirza Ahmad Baig did not consent to his daughter's marriage with Mr. Mirza and betrothed her to another person. The date of marriage was also fixed. Thereupon, Mr. Mirza wrote a letter to Mirza Ali Sher Baig, the father of his (Mr. Mirza's) daughter-in-law (i.e. father of the wife of Mirza Fazal Ahmad son of Mr. Mirza) that:

> "I have heard that the girl is to be married on the second or the third day of the *Eid*[113] and your family is supporting this decision. You know that the supporters of this marriage are my enemies; not of me alone, they are enemies of Islam and want to please the Christian and the Hindu. They do not care a fig for Allah and His messenger. Am I a *dung-cleaner* or a *hide-remover* that giving the girl to me was felt a shame? I have written to your wife (i.e. Mirza Ahmad Baig's sister) that she should stop her brother from this marriage. Otherwise, my son, Fazl Ahmad, would not be able to keep the knot of matrimony with your daughter. On the one hand, Mohammadi Begum will be married to somebody; on the other, Fazl Ahmad will divorce your daughter. If he does not do so, he would forfeit[114] his right to my

[113]**Note**: Eid is a religious festival in Islam.

[114]**Note**: In contrast to Mr. Mirza's actions, the Islamic injunctions are clear. In Islam, there is no forfeiture of the right of inheritance of the children. It is God who establishes the relationship between the

> property and I would disinherit him."

Here, Mr. Mirza is writing to the mother-in-law of his son Fazl Ahmad that if her brother (Mirza Ahmad Baig) does not consent to marry his daughter, Mohammadi Begum, to Mr. Mirza, he (Mr. Mirza) would force his son to divorce his wife!!!

Mr. Mirza's another son, Sultan Ahmad, a *Naib Tehsildar* (a mediocre position in district revenue management), was also opposed to Mr. Mirza's marriage to Mohammadi Begum. In his ***advertisement*** dated May 2, 1891, Mr. Mirza wrote that if Sultan Ahmad did not stop them from this marriage[115],

> "He (Sultan Ahmad) would forfeit his right to my property and would be disinherited since the day of marriage. And, from the same day, his mother will become divorced from me."

But, despite this, Mohammadi Begum was married to a man named Sultan Mohammad. Mirza Sultan Ahmad did not support his father (Mr. Mirza, the *prophet*), but the other son, Fazl Ahmad, divorced his wife and sent the divorce certificate to his father[116] (Mr. Mirza).

After this, Mr. Mirza said,

> "Although the girl has been married to Sultan Mohammad, but she would, for sure, be married to me.

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children and their parents, not the parents. Hence, they cannot disinherit their children from whatever they bequeath.

[115]**Note**: A prophet is getting the help of a *Naib Tehsildar* to get a girl.

[116]**Note**: Despite being an obedient son, Fazl Ahmad was not honoured that his funeral prayers be led by his father, Mr. Mirza, because the former was a non-Ahmadi (he did not follow the religious claims of his father, Mirza Ghulam Ahmad).

> This is the verdict of God that is sure to happen." (*Akhbar Al-Hakam*, Qadian, dated: August 10, 1901, p. 14, column 3 and p. 15, column 1)

Mr. Mirza had gone to the extent of saying that God told him:

> "We have given this girl to you in marriage. None can alter my Words." (Intuition (*Ilham*) of Mr. Mirza, September 27, 1891)

About the husband of the girl (Sultan Mohammad), Mr. Mirza wrote:

> "I repeat the prediction (of death) that I made regarding the son-in-law of Mirza Ahmad Baig. Wait for its fulfillment. If I were a prevaricator, this prediction will not be fulfilled before I meet my death." (*Anjam Atham*, p. 31; *Ruhani Khazain*, Vol. 11, p. 31)

Contrary to this prediction, Mohammadi Begum, hale and hearty, continued to live on as wife of Sultan Mohammad; but, the prevaricating *prophet* met his death on May 26, 1908 with pangs of unrequited love, one-sided infatuation.

As noted above, Mr. Mirza had said that if the girl were not given to him in marriage, his son, Fazl Ahmad, would divorce his wife and he (Mr. Mirza) himself would divorce his wife (the mother of Fazl Ahmad and Sultan Ahmad). Therefore, he divorced his wife.

In this regard, Mr. Mirza's son, Sahibzada Bashir Ahmad noted in his book "*Seeratul Mahdi*":

> "The divorce by Mr. Mirza was in accordance with the advertisement that he published on May 2, 1891." (*Seeratul Mahdi*, Vol. 1, p. 26)

This was the story of Mohammadi Begum that gained much attention. We do not want to make any comments to this important event of Mr. Mirza's life. It is self-explanatory and self-commenting.

These are some of the ***samples*** from the predictions made by Mr. Mirza. Regardless of the fact how preposterously false they were, his lack of forthrightness and courage is highlighted by the fact that when his opponents filed a case under Criminal Code, clause 107, with Deputy Commissioner, Gurdaspur district, he (Mr. Mirza) requested to be pardoned and filed an affidavit in the court that, in future, he would not pray to God in order to invoke perdition against his opponents, nor would he publish such perditions.

(You will see further detail on this in Chapter 9 under the heading: **The Grandeur of Prophethood**.)

Samples of Cussing by Mr. Mirza

Not only the predictions that Mr. Mirza used against his opponents (personal as well as ideological) were reprehensible, but the language that he employed to denounce his opponents was also no less than invective. For example, he used to call his opponents: ذُرِّيتہُ البَغَايَہ meaning "children of prostitutes" (*Aina Kamalat Islam*, p. 547, or Ruhani Khazain Vol. 5, p. 548).

At another place, he writes:

> "Our enemies have become swine of wilderness, and their women are worse than the bitches." (*Najmul Huda*, p. 10; or, Ruhani Khazain, Vol. 14, p. 53)

At another place, he writes:

> "If someone sasses against this clear decision to create mischief and enmity, and mischievously verbalizes it as

> the victory for the Christian, and resorts to shamelessness…and is not convinced of our victory, he would be considered as having the zest to become a "bastard" (وَلدالحَرام), and he is born on the wrong side of the blanket."
>
> (*Anwar-ul-Islam*, p. 30; or, Ruhani Khazain, Vol. 9, p. 31)

Mirza Basheer-ud-Din Mahmood Ahmad (the second caliph of the Ahmadiyya) followed the cussing footsteps of his father, and used similar type of language. For example, in the inaugural speech of the annual meeting of 1932, he said that the persons who do not join our group…

> "Their voice will be as ineffective and unattractive as that of the sweepers and hide-removers in this age."
>
> (*Al-Fazl*, Qadian, January 29, 1933, p. 5, column 3)

<u>Interpolations by Mr. Mirza</u>

On page 390 of his book "*Haqeeqatul Wahi*", Mr. Mirza wrote:

> "Mujaddad Sirhindi has written in his ***Maqtoobat*** (Letters) that although some of the people of this ***Ummah*** are specific to be blessed with divine interlocution and dialogue and they will remain so till the Day of Judgment, yet the person who is granted this interlocution and dialogue in profusion, and the unseen is revealed unto him is called ***Nabi*** (the Prophet)."
>
> (Ruhani Khazain, Vol. 22, p. 406)

It is a clear example of interpolation and concoction by Mr. Mirza.

In the ***Maqtoobat*** (Letters) of the honourable Mujaddad Sirhindi, the word ***Nabi*** has not been used. He used the word ***Muhaddith*** *(the expert in the knowledge of Hadith)*, not the word ***Nabi*** (the Prophet).

When it was objected as to why he (Mr. Mirza) interpolated the word ***Nabi*** (the Prophet) instead of the word ***Muhaddith***, as used by Sheikh Ahmad Sirhindi, Mr. Mirza's followers replied:

> "No doubt, Mujaddid Ahmad Sirhindi has used the word Muhaddith, but the Promised Messiah, with the knowledge he got from God, wrote ***Nabi*** instead of ***Muhaddith*.** Thus, he corrected the error in ***Maktoobat***."
>
> (*Paigham-e-Sulh*, Lahore, dated: January 11, 1936, p. 2, column 2)

Although *Paigham-e-Sulh* is a representative paper of the Lahore Ahmadiyya Group, yet, it also condemned the nonsense behind this explanation. We will discuss the Lahore Ahmadiyya Group in Chapter 7.

Prophet as well as the Messenger

In the previous pages, we have noted the assertions of Mr. Mirza's followers that he claimed only to be a ***prophet***, not a ***messenger***. We have clarified with reference to many sources that he claimed to be both the prophet and the messenger.

In this regard, hereunder are a few more references:

1. In his advertisement, '*Ek Ghalti Ka Izala*', page 2, Mr. Mirza writes that an opponent objected that he claimed to be a prophet as well as messenger. Thereupon, one of Mr. Mirza's followers denied this. In order to clarify, Mr. Mirza wrote: "*In fact, the divine revelation that descends upon me from God contains such words as*

'messenger'(Rasool), 'the sent one' (Mursal), and 'prophet' (Nabi), not only once, but for hundreds of times. Then, how can this answer be true that such words are not there?"

2. In the Holy Quran, a verse says: **هُوَ الَّذِیۡۤ اَرۡسَلَ رَسُوۡلَہٗ بِالۡہُدٰی وَ دِیۡنِ الۡحَقِّ لِیُظۡہِرَہٗ عَلَی الدِّیۡنِ کُلِّہٖ** "He it is who hath sent His messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religions." (9 / 33)

Mr. Mirza asserted that:

"In this revelation, this humble one has been clearly addressed as '**Messenger'**.[117]

(*Ek Ghalti Ka Izala*, p. 1; or Ruhani Khazain, Vol. 18, pp. 206 - 207)

3. There is another verse in the Holy Quran: **مُحَمَّدٌ رَّسُوۡلُ اللّٰہِ ؕ وَ الَّذِیۡنَ مَعَہٗۤ اَشِدَّآءُ عَلَی الۡکُفَّارِ رُحَمَآءُ بَیۡنَہُمۡ** "Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves." (48 / 29)

After having quoted this verse, Mr. Mirza wrote: "In this divine revelation, I have been named 'Muhammad' as well as '**Messenger'**". (*Ek Ghalti Ka Izala*, p. 1; Ruhani Khazain, Vol. 18, p. 207)

4. There is another verse in the Holy Quran: **قُلۡ یٰۤاَیُّہَا النَّاسُ اِنِّیۡ رَسُوۡلُ اللّٰہِ اِلَیۡکُمۡ جَمِیۡعًا** "Say (O Muhammad): O mankind! Lo!

[117]**Note**: I have taken this translation from: 'A Misconception Removed', an English rendering of *Ek Ghalti Ka Izala* (Urdu), published by Islam International Publications, Tilford, Surrey, UK, in 2007.

> I am the messenger of Allah to you all." (7 / 158). In this verse, Prophet Muhammad (PBUH) has been asked to declare to the humanity: "I am the messenger of Allah to you all."

Mr. Mirza has quoted this verse, and what he wrote after the verse is very interesting. Let us now proceed to the translation of the above-said verse as done by Mr. Mirza:

> "Say (O' Ghulam Ahmad)[118]: O people, I am the **messenger** of Allah to you all."
>
> (Al-Bushra, Vol. 2, p. 56)

The 'Last' Prophet:

We have already written that the Ahmadi include the name of *Mirza Ghulam Ahmad* of Qadian, India, in the list of Prophets after the name of Muhammad (PBUH). In March 1933, Zafrullah Khan, a follower of Mr. Mirza, published a tract wherein the list reads as follows:

1. Peace be upon Ramachandra, the righteous prophet of God.
2. Peace be upon Krishna, the righteous prophet of God.
3. Peace be upon Buddha, the righteous prophet of God.

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[118]**Note**: By the way, here Mr. Mirza has given his name "**Ghulam Ahmad**". We want to remind the reader of the discussion about name, given in the beginning of this Chapter No. 4 under the headings: **A Separate Name 'Ahmadi'** and '**Ghulam Ahmad'**.

The followers of Mr. Mirza insist that *Ghulam Ahmad* of Qadian had only the name "*Ahmad*", and that the appellation of '*Ghulam'* is only because of the family tradition. But how can the Ahmadis refute Mr. Mirza here who translates the verse under the name: *Ghulam Ahmad*?

Has '***God'*** also stumbled here like Mr. Mirza did the whole of his life?

4. Peace be upon Zoroaster, the righteous prophet of God.
5. Peace be upon Confucius, the righteous prophet of God.
6. Peace be upon Abraham, the righteous Prophet of God.
7. Peace be upon Moses, the righteous Prophet of God.
8. Peace be upon Massih (Jesus Christ), the righteous Prophet of God.
9. Peace be upon Muhammad (Sallalaho Alaih-e-Wassalam), the righteous Prophet of God.
10. Peace be upon 'Ahmad', the righteous prophet of God
11. Peace be upon 'Baba Nanak', the righteous slave of God

(*Paigham-e-Sulh*, Lahore, dated: April 19, 1933, p. 4)

Have you noticed that in this list, the last name recorded as ***prophet*** is 'Ahmad', i.e. (Mirza Ghulam Ahmad of Qadian)? After him what appears is the name of Baba Nanak, but he is recorded as 'the slave' of God, not as 'the prophet'. Thus, the Ahmadiyya make Mr. Mirza 'the last prophet'.

It is quite relevant to point out here, as we did in the beginning of this chapter under the heading: **An Ahmadi Cannot Marry a Non-Ahmadi (i.e. a Muslim)**, that Mirza Basheer-ud-Din Mahmood, the second caliph of the Ahmadiyya, includes the Sikh community in the category of 'the People of the Book'. Therefore, his decision was that the Ahmadi can take their (the Sikh's) women (like those of the Hindu and the Muslim, who are called non-Ahmadi by the Ahmadiyya) in marriage; but, the Ahmadi must not give women to them in marriage. If the Sikh are included in the expression 'the People of the Book', then Baba Nanak must be included in the list of the *prophets*. But, Zafrullah Khan has not done so and recorded Mr. Mirza as the *last* prophet of God.

On the other hand, Mirza Basheer-ud-Din Mahmood Ahmad son of Mr. Mirza includes himself in the list of prophets and

messengers. In one of his speeches, his said:

> "As refutation of the Promised Messiah is like refutation of all the Prophets, similarly a refutation of me is like the refutation of all the prophets of Bani Israel (the prophets from the descendants of Jacob) who prophesied about me. A refutation of me is the refutation of Shah Nai'mat Wali who predicted about me. A denial of me is the denial of the Promised Messiah who named me 'Mahmood' and who accepted me as his son and ordained me."[119] (*Al-Fazl*, dated: September 23, 1917)

[119]**Note**: Mirza Basheer-ud-Din Mahmood was used to this type of assertions. In this regard, under the heading: The Playground of Spiritual Progress, *Al-Fazl*, the Qadian newspaper, dated: July 17, 1922, has discussed the religious philosophy of the Ahmadiyya propounded by Mirza Basheer-ud-Din Mahmood, on page 5, column No. 3, as follows:

> "It is correct that every person may progress spiritually and can attain any level; he can even surpass Muhammad (PBUH). However, the point to note is that Muhammad (PBUH) excelled everybody. And, God has confirmed that he (Muhammad PBUH) even excelled the generations to come. This argument may, now, instigate people against us; but, it is not going to work in future. It is because, if the road to spiritual progress is blocked, Islam has no attraction. And, it is not meritorious that one is helped to excel and the others are not let to."

The above extract shows that the Ahmadiyya leaders, like Abu Jahl, are not only jealous of the position of Muhammad (PBUH), they are distrustful of the justice of Allah (God) too. As pointed out in the 'Preface to Translation', they, like Aswad Ansi or Musaylimah, want to scale the heights of some priority position in the world. A close look at Mr. Mirza's deprived and paupered childhood that he had to lead under the hard-up parents reveals that it led him to a necessitous and

If We Had the Government….

At the end of this book, in Chapter 8, you will see that the Government of Pakistan has declared the Ahmadiyya cult "the non-Muslim". At this, a lot of hue and cry was raised that declaring someone Muslim or non-Muslim pertains to Allah (as He knows what is in one's heart[120], and that no government has the right to decide as to the religion of a person. They also said that the Holy Quran declares: لَآ اِكْرَاهَ فِى الدِّيْنِ. "There is no compulsion in religion (the way of life)" (2 / 256).

We have clarified it in Chapter 8 that the decision of the Government of Pakistan is neither coercion in religion, nor have the Ahmadi been done any wrong by this. On the contrary, hereunder, you will see what are the notions and intentions of 'the Ahmadiyya' in this regard.

Mirza Basheer-ud-Din Mahmood Ahmad, in one of his speeches published in *Al-Fazl* dated: June 2, 1936, page 6, columns 3 & 4, said:

> "We do not have the government to correct these people by force and expel, like Hitler and Mussolini, those who do not follow our commands, and to deal out the most

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deprivation mindset. This worked through all of his life, and giving it a spiritual taint, he left a legacy of dissatisfaction and jealousy. Thus the Ahmadiyya leaders have taken prophethood as a position to attract worldly prerogatives.

[120]**Note**: Allah does not make 'declarations' or publish 'advertisements'. He does (and would) either punish or reward the human beings. And, in this world, this divine task is carried out by a government according to the instructions in the Holy Quran. In the hereafter what will happen, we cannot predict, for sure, except what is said in the Holy Quran.

> severe punishment to the non-followers. If we had the government, we would have done this in a day."

If We Do Not Have the Government….

The Ahmadiyya are urged that even in case of not having their government, they should, still, always be ready to face the Muslim (not the non-Muslim, but the *Muslim*). In this regard, Mirza Basheer-ud-Din Mahmood Ahmad (second caliph of the Ahmadiyya) in one of his addresses in 1934 says:

> "The Quran tells that a common *Mumin*[121] prevails over two opponents; and, if a *Mumin* progresses in virtue, he can face 10. And, if he progresses further, the conduct of the Holy Companions of Muhammad (PBUH) shows that each one of them braved a thousand of infidels. Our group counts 56 thousands in the census of the Punjab, though it is utterly wrong. Only in this district of Gurdaspur, there are 30 thousand Ahmadi. But, let us suppose that this (governmental) counting is correct, it makes them around 75 to 76 thousands in total. If we put one Ahmadi to face a hundred people, we can face 75 hundred thousand people. And, if we pit one Ahmadi against one thousand people, we can face 75,000,000 people. And this is the population of the Muslim in the world. Thus, the Muslim altogether cannot do us the physical harm. And, by the grace of God, we prevail

[121]**Note**: *Mumin* is a Quranic term which means 'a Muslim who has firm faith in the Islamic, Quranic teachings, and has infinite love for Prophet Muhammad (PBUH) as the final and the ***last*** prophet of Islam, without believing in any subsequent claimant of prophethood or messengerhood in any form of the claim. A *Mumin* believes that the Divine Message and Revelation has been completed and perfected on Muhammad (PBUH), and that there would, as per the Holy Quran, not be any resurrection of Muhammad (PBUH) or of any prophet who preceded him.

over them. But, now-a-days, physical fight is out of question. Therefore, there is no need to worry about this." (*Al-Fazl*, dated: June 21, 1934, p. 7)

Here, a few points are worth considering:

1. First, the reference that Mian Mahmood has quoted from the Holy Quran (8 / 65) refers to the fighting of the Muslim with the infidels. From this point of view, Mirza Mahmood is alluding to his group (the Ahmadi) as a *Mumin* group and *the Muslim* as the infidels. And, verily, to the Ahmadi, this is the position of the Muslim as we have seen in the beginning of this chapter.
2. Second, according to the faith of the Ahmadi, the Muslim's *Jihad* (*struggle* as well as *fight*) against the British is *haram* (against the Islamic faith); but, he is preaching the same to the Ahmadiyya against the Muslim of the whole world and urging them to be ready to put the Muslim to death.[122]
3. Third, his level of knowledge is evidently shown by his allusion to the Muslim population figures in 1934 that he quotes in his address. He tells that the population of the Muslim in the world is only 75,000,000 in 1934, which, at that time, was, in fact, the population of the Muslim in India alone.

[122]**Note**: By the way, reportedly, the Ahmadiyya Cult is practising it against the Palestinian from their bases in Israel. That is why, the Palestinians hate the Ahmadiyya cult. Israel who has never been ready to accept the aboriginal Palestinians in the area, has, however, open-heartedly, accepted the exotic Ahmadiyya cult on the territory of Israel and extended full-fledged support to them to establish at *Kababir*, a neighbourhood on Mount Carmel in Haifa, Israel. *Kababir* acts as the Middle East headquarters of the Ahmadiyya's cultic activities against the Muslim.

4. At the end of the extract, it has been said that "now-a-days, physical fight is out of question". It means that, now-a-days, winning a war is contingent not on the number of fighters but on the armaments. In this regard, a statement published in *Al-Fazl*, dated: May 2, 1935, is quite alarming, and which shows the true face of the Ahmadiyya:

> "Mirza Basheer-ud-Din Mahmood Ahmad has said that the people who can have licence of a gun should have it. And, should keep a sword, where it is permitted. But where it is not needed, a *lathi* (a long, strong, and thick stick) must be kept."

"Ahmadi" Group

This was the addition that was considered necessary in view of the insistence from the readership. Now, in order to pursue the topic, let us go to the next chapter of the book. In this chapter, we have told that Mirza Ghulam Ahmad of Qadian (who claimed prophethood) formed a new *Ummah* (community) and declared it separate from the Muslim of the world. We have already noted in Chapter 4 under the heading: **The Ahmadi Group (Ahmadi Jama'at)** that this group was named after the name of Mirza Ghulam *Ahmad* of Qadian. When the Ahmadi say that this name has been adopted after (the second name of) Muhammad (PBUH), it is their sophistry to dupe the Muslim in particular, and the others in general. In this regard, Sahibzada Bashir Ahmad, in his article, "*Kalimatul Fasl*" writes:

> "In all these intuitions, Allah (God) called the Promised Messiah (i.e. Mirza Ghulam Ahmad Qadiani) by the name '*Ahmad'*. On the other hand, we see that at the time of *Bai'it* (pledge of obedience) the Promised

Messiah accepted the confession from the person doing *Bai'it* that the latter repented all his sins on the hand of '*Ahmad'*. And to cap it all, the Promised Messiah named his group 'Ahmadi'. Therefore, it is certain that he was 'Ahmad'.

(*Kalimatul Fasl*, quoted in the Review of Religions, Qadian No. 3, Vol. 14, pp. 139-141)

NOTE

PREDICTION ABOUT

Abdullah Atham

In order to support his claims of being the Promised Messiah, Mirza Ghulam Ahmad of Qadian (Mr. Mirza) used to hold debates with Christians. In 1893, Mr. Mirza challenged Mr. Abdullah Khan Atham, a retired deputy commissioner and Christian for a debate to prove the truthfulness of either religion. In his challenge to Mr. Atham, Mr. Mirza said:

> "I agree that if the signs of my truthfulness are not shown, I will admit that I am not from God and will give up Islamic faith or will surrender half of my wealth for the propagation of Christianity."
>
> (*Ruhani Khazain*, Vol. 6, P. 48-49)
>
> "I swear upon God that God told me, 'Whatever was given to the Messiah (Jesus) has been given to you and you are the Promised Messiah'."
>
> (*Ruhani Khazain*, Vol. 6, P. 49)

The debate between Mirza Ghulam and Mr. Atham commenced on May 22, 1893, and went on till June 5, 1893. Toward the end of the debate, Christians brought three persons - a blind, a deaf, and a paralyzed - to the debate and challenged Mr. Mirza to cure them as Jesus (PBUH) had done! Obviously, Mr. Mirza was not able to cure any of them. (*Ruhani Khazain*, Vol. 6, P. 291)

Mr. Mirza offered so weak arguments against Mr. Atham and was so badly humiliated that both the Muslim and the Christian admitted openly the failure of Mr. Mirza in proving the truthfulness of Islam. (*Ruhani Khazain*, Vol. 9, P. 25).

Several Qadianis were even reported to have converted to Christianity, as a result of Mr. Mirza's defeat. (*Ruhani Khazain*, Vol. 9, P. 28, footnote)

Having been so badly defeated, Mr. Mirza resorted to one of his old tricks. On June 5, 1893, he announced that the night before he received a Grand Prophecy from Allah. He said:

> "When I humbly entreated and implored God Almighty and prayed to Him to show me details of the matter, He indicated to me that the liar will die within 15 months (before September 5, 1894), provided he does not **return to the truth**[123]; and he who is on the truth and believes in true God, his honour will be restored, and when this prophecy is fulfilled a blind man will start seeing, a paralyzed will start walking, and a deaf will start hearing. I admit that if this prophecy proves to be *false*, I am prepared for every punishment. My face should be blackened and I should be hanged. I swear by the Almighty Allah that what I have said will happen. It shall happen. It is possible that the earth may be changed for another earth and the sky may be replaced by another sky, but it is not possible for God's word to change -- prepare for me a Cross if my falsehood is exposed and curse me more than the Satans and the evil persons are cursed."
>
> (*Ruhani Khazain*, Vol. 6, P. 292-293; *Jang-i-Muqaddas*, P. 189-190)

We need to keep in mind that Mr. Atham was already sixty-six (66) years old, at the time of this prophecy. During the next 10 months, several attempts on Mr. Atham's life were made:

[123]**Note**: To us, the Muslim, Haq means 'Islam'. But, to the Ahmadiyya, it is something else.

someone fired a shot at him, a cobra was found in his house, people tried to break open the door to his bedroom, etc, and he was 24 hours under police custody. Following all these attempts on his life, Mr. Atham changed his residence several times. (*Ruhani Khazain*, Vol. 13, P. 163)

On August 22, 1894, in a letter to one of his closest associates, Mirza Ghulam wrote:

> "Respected Brother Rustam Ali,
>
> Peace, God's mercy and blessing on you.
>
> Your esteemed letter and the card have reached me through the mail. Only a few days are now left for the fulfillment of the grand prophecy. We pray that God might save his servants from confusion and trial. The person in question (Abdullah Atham) is currently in Ferozpur (in India) and is still hale and healthy. May Allah save His weak servants from distraction. Amen! I am fine. Please also ask Maulvi Sahib to join us in our prayers.[124]
>
> Salam; Ghulam Ahmad from Qadian."
>
> (*Maktoobat-e-Ahmadiyya*, Vol. 5, No. 3, P. 128, by Yaqub Ali of Qadian)

Mr. Atham was under 24-hour police protection.

As the promised deadline drew closer, Mirza Ghulam Qadiani and his followers grew more and more anxious. Mirza even resorted to distributing candies among children, asking them to pray for Atham's death!

[124] **Note**: So that that Mr. Atham should die.

What Sahibzada Bashir Ahmad in his book "*Seeratul Mahdi*" Vol. 1, p. 159 writes is interesting to note:

> "Mr. Mian Abdullah Sanwari told me that "when only ONE day was left in the fulfillment of the prediction made regarding Abdullah Atham, the Promised Messiah (Mr. Mirza) asked me and Mr. Mian Hamid Ali (deceased) to take some grams (I have forgotten the number of grams that he specified) and to recite a specific Surah (of the Quran) for a specific number of time (I have forgotten the number of recitation too)." Mr. Mian Abdullah said, "I have forgotten the name of the Surah; but, I do remember that it was a small Surah like "**اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّکَ بِاَصْحٰبِ الْفِيْلِ**". We spent the whole night to complete the specific number of recitation. After finishing, we took all the grams to Mr. Mirza, because he had asked us to bring all the grams to him after having finished the recitation. After that, he (Mr. Mirza) took us outside, probably to the north of Qadian, and said that the grams would be thrown into some abandoned water-well. Besides, he stressed, "When I throw the grams in the water-well, you all must turn on your heels and go back without looking behind". So, he (Mr. Mirza) threw the grams in an abandoned water-well and then very briskly turned on his heels and walked back home. We too walked back home along with him and none looked behind."

However, this *abracadabra* did nothing! But, Mr. Mirza had the excuse provided by another prophecy:

> "God has told me that "he (Mr. Atham) will die soon; if not, then the sun on the last day of the 15th month (September 5, 1894) will not set until Atham dies."
>
> (*Al-Hakam*, a Qadiani Newspaper, September 7, 1923)

Yaqub Ali Qadiani in his book titled *Life of the Promised Messiah* recounts:

> "When the last day of the period appointed for Atham dawned, the faces of the Qadianis were pale white and their hearts were perturbed. Some of us had laid bets with the opponents on the death of Abdullah Atham. A sense of dismay and depression prevailed...."
>
> (*Seerat-ul-Mahdi*, P. 7)

The sun did set, and nothing happened, again! Mr. Mirza gathered people in a mosque and reassured them that nothing was lost. He prophesied that **"The sun will not rise and Atham will be dead."** He ordered them to pray all night asking for the death of Atham. (*Raees-e-Qadian*, Vol. 2, P. 172).

That night voices were heard from every Qadiani house in town. The "cries and wails reached such a pitch that even the opponents felt afraid." (*Seerat-ul-Mahdi*, P. 7)

Yet, the sun rose and Mr. Atham did not die! Many Qadianis were agitated by these failed prophecies; some even gave up on their faith. Mr. Mirza, once again, gathered his remaining supporters and gave them a sermon on the meaning of tests and trials. Some accepted his explanation and forgot the failure of the prophecies he had attributed to Allah. On the other hand, the Christian celebrated the failure of Mr. Mirza in Amritsar (a city in India) and carried Mr. Atham around in a victory march. To them, Mr. Mirza's defeat was the defeat of Islam. (*Akhbar Al-Hakam*, Qadian, September 7, 1923, by Rahim Buksh Qadiani)

In a last attempt to save face, Mirza Ghulam and some of his close associates suggested that, since the prophecies had not come to pass, Mr. Atham must have turned his back on

Christianity and taken recourse to ***Haq*** (become a Muslim!) [125] (Ruhani Khazain, Vol. 9, P. 2)

Apparently, this self-proclaimed Prophet did not think much of his own followers! Did he expect his followers to forget that never did Allah go back on His promise to any of his prophets? Was Mr. Mirza expecting his followers to forget what he had already said regarding this 'Holy War' that he had started against Abdullah Atham?

> "It is possible that heaven and earth might be shaken from their place but the promise of God is unshakable."
>
> (*Jang-i-Muqaddas*, P. 189; or Ruhani Khazain, Vol. 6, p. 293)

In human as well as the physical world, the laws of Allah (God) are never changing. And, this is because of this that God is God. He is not subservient to any person's will, a prophet or a common man. The law or Word of Allah (God) does not budge even a centimeter from its standpoint. That is why, they are dependable. If a law becomes subservient to the will of man, it cannot be from God.

In this regard, the Holy Quran says (10 / 64): **لَهُمُ الْبُشْرٰى فِى الْحَيٰوةِ الدُّنْيَا وَفِى الْاٰخِرَةِ ؕ لَا تَبْدِيْلَ لِكَلِمٰتِ اللّٰهِ ؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ** "For them are Glad Tidings in the life of the Present and in the Hereafter: no change can there be in the Words of Allah. This is indeed the supreme Felicity." (10 / 64)

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[125] **Note**: To the Muslim, having recourse to ***Haq*** means acceptance of Islam (by a none Muslim). However, to the Ahmadiyya, it is something different. In Chapter 17, verse 81, the Quran says: **وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا** "And say: Truth hath come and falsehood hath vanished away. Lo! falsehood is ever bound to vanish."

In the unchanging nature of the Word of Allah, there is the supreme felicity for the human beings. Despite being the Most Exalted Entity and the Supreme Controller, Allah ceased to be whimsical, at least, as far as the human affairs are concerned.

In an announcement dated: September 15, 1894, in the *Wafadar*, Lahore, a non-Qadiani newspaper, Mr. Atham declared:

> "I invite your attention to the prophecy of Ghulam Ahmad about my death. I inform you that, by the grace of God, I am safe and sound. I have heard Ghulam Ahmad alleging that I have turned my back on Christianity. I proclaim that this is a lie. I was a Christian and I ever remained a Christian and I thank God that He made me a Christian..."

Mohammad Ali Khan, the son-in-law of Mr. Mirza, in a letter to Mr. Mirza, expressed his dismay and concern for the clear loss and failure of all the prophecies:

> "Respected Maulana, May God keep you safe!
>
> Peace and Mercy of Allah on you.
>
> Today is the 7th of September, whereas the last day of the fulfillment of the grand prophecy was the 5th of September. I shall not repeat the words of the prophecy. I shall, however, mention the words of your revelation - *'Now I promise before God that if my prophecy is proved to be a false one and the liar does not die within the period of fifteen months and is not plunged into Hell, I am prepared for my punishment. By God, it will so happen. The earth and the heavens might be shaken from their place but the promise of God is unshakable.*' Was this prophecy fulfilled according to Mirza Sahib's description? No - Never. Abdullah Atham is safe,

> sound, and alive and is not punished by death to be flung into Hell. I do not consider any other interpretation is possible for this prophecy than what it clearly meant to be. It, however, sounds very ugly that **every prophecy is misunderstood** and had to be elaborately interpreted to be rightly understood. At the birth of a child, for instance, it was named *Bashir* (the harbinger of good tidings) for good omen, and when it died, you said the matter was misunderstood. As for the prophecy concerning Atham, it has given birth to the very masterpiece of distortion and interpretation."
>
> (*Aina-e-Haq Numa*, P. 100-101, Published by Yaqub Ali Qadiani)

Let us summarize the prophecies of Mr. Mirza regarding Mr. Abdullah Atham:

1. Mr. Atham will have recourse to *Haq* (to the Muslim, it is acceptance of Islam). Let us quote WikiAhmadiyya: *'provided [he] is not inclined towards the **truth**'*. To the Muslim, 'the truth' means ISLAM. To the Ahmadiyya, it may be something else. Mr. Atham, as his above announcement shows, did not accept Islam.

2. Mr. Mirza has been given all the capabilities given to Jesus.

3. Mr. Atham will die by September 5, 1894; it did not happen.

4. A blind man will start seeing, a paralyzed person will start walking, and a deaf individual will start hearing; when such men were brought by the Christian, Mr. Mirza could not cure them.

5. The sun on the last day of the 15th month (September 5, 1894) will not set until Atham dies.

6. The sun will not rise and Atham will be dead.

We leave the decision to the reader who may very easily come to a conclusion regarding the *nature* of *prophecies* made by Mirza Ghulam Ahmad of Qadian.

Let's proceed to the next chapter.

CHAPTER

5

A NEW UMMAH (COMMUNITY)

We have travelled hitherto through the long, tenuous, evasive and tiring vicissitudes of claims, professions, predictions and what not of Mr. Mirza. He debuted his *high-aiming* journey with claims of '*Unveilings'* and '*Intuitions'* although nowhere we find the Quranic confirmation for such types of *experiences* from the side of God[126]. But, as it was (and still is) in vogue in *Tasawwuf* (Sufism), the nation (the Muslim) did not object to them. On the other hand, the Muslim openheartedly acclaimed the services of Mr. Mirza in (religious) debating with the Christians and the

[126]**Note**: As a human being, sometimes, we do have certain experiences which apparently look metaphysical in nature; but, this type of feeling is only because such experiences do happens only few and far between. If supernatural things become routine of life, we take it for granted. For example, the sun rises every day. But, we do not wonder at this phenomenon. If some day, it does not rise, it will be ***supernatural*** or ***unnatural*** for us. Given the complex nature of human mind and its evolutionary nature, we cannot say that a certain inordinately revelatory experience that we have undergone is a ***revelation*** from God. Strictly speaking, it is NOT so. If we compare the analytical, deductive and inductive capabilities of an average man today, he is far superior to an ordinary man 10,000 years ago or 100,000 years ago. But we cannot say a modern man's analytical and concluding capabilities are a revelation or *Kashf* or *Ilahm* whereby he can make predictions. The *actual* (we are deliberately using the word: ACTUAL) divine revelation did stop on Muhammad (PBUH). However, in loose sense of the word, still today, we do employ the word 'revelation' in many connotations.

Aryans. However, it is a separate debate, how far Mr. Mirza did succeed or fail in such debates. Thereafter, he progressively claimed to be the *Zil* (shadowy representative), the *Buruz* (manifestational representative), and the second resurrection (of Muhammad PBUH), rather being the very Muhammad (PBUH) (God forbid!).

These claims were culpable. However, some *Sufis* accept such types of *involuntary* blasphemies and rants. Therefore, the Muslim digested this too. He dared further and claimed to be the *Nabi* (the prophet) and *Rasool* (the messenger, sent by God).

Here, the discussion takes the delicate turns and needs to be dilated upon at length.

A New *Ummah* (Community)

Let us understand how a new *Ummah* (community) is formed by a prophet and/or messenger.[127] Let us suppose that (for example) a person believes in all the prophets from the descendants of Prophet Jacob (*Yacoob*), but he does not believe in the Jesus Christ (*Isa*, PBUH). He would be called a member of the *Ummah* (Community) of Moses (*Musa*) - a Jew (*Yahudi*)[128] -, not a Christian. But, no sooner did he believe in the Prophethood of the Jesus Christ (PBUH), he would cease to be a Jew and would become a member of the *Ummah* (Community) of the Jesus

[127]**Note**: Here we are not concerned with any difference or not between a *Nabi* (Prophet) and *Rasool* (Messenger). For this, please see Chapter 2.

[128]**Note**: In Arabic (Islamic Tradition), *Israel* means 'the Servant of Allah' (God) and it was the title of Prophet *Yacoob* (Jacob, PBUH). Prophet *Yacoob* (Jacob) had 12 Sons. *Yahuda* (Reuben) was the eldest. Not all the *Bani Israel* (the Descendants of Jacob) are *Yahud; instead,* the *Yahudi*, strictly speaking, are the descendants of *Yahuda*. But all the *Yahudi* are *Bani Israel* (the descendants of Prophet Jacob, PBUH).

Christ (PBUH), and would be called a Christian. But this person, the Christian, would not be counted as a member of the *Ummah* of Muhammad (PBUH), because he does not believe in the Prophet who came after Jesus Christ (PBUH), and considers the Christ *the last* in the line of the Prophets. But, if he proceeds further and believes in the Prophethood of Muhammad (PBUH), the same person would cease to be a member of the *Ummah* (Community) of the Jesus Christ (PBUH) and would become a member of the *Ummah* of Muhammad (PBUH) despite the fact that, still, believing in Jesus Christ is part of his belief in Muhammad (PBUH) without which a person cannot be a Muslim. The point here is that a person becomes a member of the *Ummah* (Community) of that Prophet whom he considers ***'the Last'*** in the line of Prophethood. As soon as he proceeds further and believes in a subsequent person and considers him *Prophet*, he ceases to be a member of the *Ummah* (Community) of the preceding *Prophet*, and becomes a member of the *Ummah* of the *new* Prophet.

The Muslim are the members of the *Ummah* of Muhammad (PBUH); for convenience sake, you can say the ***Muhammadan Community***, just to anglicize the term. The Muslim are members of the *Ummah* of Muhammad (PBUH), because, although believing in all the preceding Prophets, they consider Muhammad (PBUH) 'the Last' and 'the Final Prophet' in the long line of the Prophets.

The Muslim consider that ***Investiture of Prophethood*** (the divine sending of the Prophets to the world to guide humanity) has finished, ended, came to a full stop at Muhammad (PBUH) without advent of any subsequent person who may claim or claims that he gets or got or will get ***direct*** guidance, communion, intuition, revelation, knowledge (or whatsoever you call it) in any form, or through the agency, patronage or under aegis of some other prophet, including Muhammad (PBUH)

from Allah (God). To the Muslim, this means 'the Finality of the Prophethood and Messengerhood'.[129] Basically, when Investiture of Prophethood is ended, Messengerhood ends automatically, because the state of 'Messengerhood' is contingent upon *Investiture of Prophethood*. Messengerhood (*Risalat*) meant 'sending of a Prophet to a particular nation, tribe, community, or in case of Muhammad (PBUH), to the whole humanity, with the Final Message, the Quran, the Last Word of Allah.

If a Muslim believes in a person who calls himself a prophet after Muhammad (PBUH), a Muslim ceases to be a member of the *Ummah* of Muhammad (PBUH). The moment a Muslim starts believing in a claimant of prophethood after Muhammad (PBUH), he ceases to be a Muslim just as a Jew does not remain a Jew the moment he accepts and believes in the Prophethood of Jesus Christ (PBUH).

According to this principle, the people who believe Mirza Ghulam Ahmad of Qadian to be a prophet are not part of the *Ummah* (Community) of Muhammad (PBUH); they are not members of the Muhammadan Community. And such followers of Mirza Ghulam Ahmad of Qadian form a **separate** Ummah (Community), separate from the Muslim. One **cannot** call them '*the Muslim'*.

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[129]**Note**: The readers may please recall or refer to Chapter 2 to understand if there is a difference or not between the two terms: ***Nabi*** (generally translated, the Prophet) and ***Rasool*** (generally translated, the Messenger, or 'the sent one'). In Quranic terms, there is no difference, as discussed in Chapter 2, between these two terms. At one place, the Holy Quran calls the same personage ***Nabi***, and at another ***Rasool***. Strictly and literally speaking, in Arabic and Quranic terms, ***Nabi*** means 'the personage who is bestowed upon Prophethood by Allah (God)' and ***Rasool*** means 'the sent one' or 'sent by Allah' to a person, nation, tribe, community, humanity, etc. In Arabic language, the word ***Rasool*** is synonymous with the third form (sent) of the English language verb "**send**".

Mr. Mirza himself was conscious of the fact that a claim of Prophethood or Messengerhood results into formation of a new Ummah (Community). In this regard, he writes:

> "The Prophets come so that they may enter people from one *Deen* (Code of life) into another *Deen*, and determine a centre different from another one. They come to annul some of the commandments in order to usher in new ones."
>
> (*Maktoobat-e-Ahmadiyya*, Vol. 5, page 4 and page 32)

The Ahmadi (the followers of Mr. Mirza) believe that he brought a new Deen (way of life). Consider the following:

> "God manifested this ***last***[130]truth in the wilderness of Qadian. And, the Promised Messiah, who has the Persian lineage, was ordained for this important task. And He (God) said, "I will carry your name to the ends of the earth, side with you with mighty support and will help the Deen (way of life) that you have brought prevail, with clear signs and contentions, over the other codes of life; and, will keep it dominant till the end of the world."
>
> (*Al-Fazl*, dated: February 3, 1935, p. 5, column 2)

So, in the light of the above, Mr. Mirza propounded a new way of life. As to the new *Ummah* (the Ahmadiyya), he said:

> "Whoever claims to be a prophet, he must acknowledge the existence of God, declare that God sent the divine revelation unto him; and, particularly, recite to the people what has been revealed unto him, and make an *Ummah* who acknowledges him as a prophet and accept

[130]**Note**: Here the word **'last'** is very notable and revealing.

his book as the Book of God."[131]

(*Aina Kamalat Islam*, page 344; or, Ruhani Khazain, Vol. 5, p. 344)

At another place, Mr. Mirza writes:

"It is a must to understand: What is *Shariah*? Anyone who, through his revelation, explained a few commands and prohibitions, and determined a law for his *Ummah*, became *Shariah*-giver…My revelation contains commands and prohibitions (امرو نہی)."

(Arbain No. 4, p. 6; or, Ruhani Khazain, Vol. 17, p. 435)

The following saying of Mr. Mirza has been quoted in *Al-Fazl*:

"(Mr. Mirza) said that the first Messiah (Jesus Christ) was only a Messiah, therefore, his *Ummah* went astray and the laws of Moses came to an end. And, so would have happened, if I, too, were only the Messiah. But, I am *Mahdi* (the guided one) and *Buruz* (manifestation) of Muhammad (PBUH). Therefore, my *Ummah* would comprise two types of people: those who follow Christianity, they will perish; and, those who follow the way of *Mahdi*, they will survive till the Day of Judgment."

(*Al-Fazl*, dated: January 26, 1916, page 10)

Replying to the objection why Mr. Mirza created a separate

[131]**Note**: In view of this, if the Ahmadiyya is an *Ummah* (Community) with a 'separate Book' from their prophet Mr. Mirza, what does remains there not to consider them a separate nation from the Muslim like the Baha'i, the Hindu or the Parsi? The world wonders: why do they insist on being considered a part of the Muslim *Ummah*? The reply to this question is in Chapter 6.

Ummah, *Al-Fazl* writes:

> "Did the Jesus of Nazareth not separate his followers from the unblessed Jews? Did the prophets whose biographies have reached us (and we see the groups of their followers) not separate their *Ummah* from the alienated? Everyone will have to accept that they did. Therefore, what is the new or the strange in it, if Mr. Mirza, who is a prophet and messenger, following the footprints of prophethood, has separated the group of his followers?" [132]
>
> (*Al-Fazl*, dated: February 26, 1918, page 3)

You have seen that as far as the claim of prophethood, creating a new Deen (way of life), and a new *Ummah* is concerned, Mr. Mirza's argumentation is progressing in a logical way; because, the claim of prophethood has logical consequences: creation of a new *Deen* and a separate *Ummah*. The Muslim have no objection to it. He has *only* claimed to be a prophet; there have been (and may be) such people as have asserted to be God. What we, the Muslim, can say is that a claimant of prophethood (or that of Godhood) **cannot** be called a Muslim. In Iran, the successor of Ali Mohammad Shirazi, *Bab* (1819-1850), Bahaullah claimed to be a prophet. He founded a new *Deen* and his distinctive *Ummah* and struck a way separate from the Muslim. We, the Muslim, consider his claim wrong; but, we do not, and need not to, create a fuss against him. A non-Muslim may do what he likes; we have nothing to be concerned about. A careful study of Mr. Mirza's claims shows that he was very carefully following the

[132]**Note**: It is worth to note that the newspaper *Al-Fazl* is a representative of the Qadian Ahmadiyya Group, the present dominant group of the Ahmadiyya, based in London. It is published daily from Chenab Nagar (Rabwah), and, on weekly basis from London.

footsteps of Bahaullah[133] and held the view that the group of his followers was not Muslim, rather a separate *Ummah*, separate from the Muslim *Ummah*. The Ahmadiyya Community was founded in 1901. According to the Munir Commission Report, page 10, in the census of 1901, Mr. Mirza introduced Jama'at-e-Ahmadiyya as a separate Muslim sect[134].

But, later on, Mr. Mirza's flight of imagination scaled new heights and underwent a metamorphosis that was quite unprecedented not only in the Islamic history; but, in the world history of religions also. He asserted:

1. ***We*** are Muslim, and
2. *Those* who do not have faith in ***my*** claim of prophethood are ***not*** Muslim

No student of history might have come across such a claim in the annals of (religious) history. There is no precedence of such an assertion, neither in the history of Islam, nor in that of any other religion, revealed or founded in the world.

As far as Islam is concerned, since the age of Muhammad (PBUH), in the last 1400 years (in 1974), none has claimed

[133]**Note**: the Ahmadiyya prophet's *intuition*: "A prophet came to the world; but, they did not accept him. But, God will accept him and will manifest his truth with powerful attacks." Was written on the front page of *Al-Fazl* (a Qadiani newspaper) till June 1923. From July 1923, the *Al-Fazl* stopped printing this cultic intuition on its front page for the reasons unknown. This cultic intuition seemed to be inspired by the Baha'i motto words: **He whom God shall make manifest** or **Him whom God shall make manifest.** (*A Concise Encyclopedia of the Bahá'í Faith*. Oxford: Oneworld Publications. p. 118).

[134]**Note**: this is corroborated by Ruhani Khazain, Vol. 15, page 526. It is also notable that as a claimant of prophethood, Baha'u'llah was more candid and less sly than Mr. Mirza and he formed a completely separate *Ummah* from the Muslim.

Prophethood asserting that those who do not follow him may not be called Muslim, and that ***only his*** followers are to be called the Muslim.

As far as the other religions are concerned, human history is very clear. When Muhammad (PBUH) was blessed with Prophethood, his declaration was that those who had (or have) faith in his Messengerhood (to humanity), and in that of the preceding prophets (sent by Allah, God) would become a member of his *Ummah* (i.e. the Muslim Community). But he never said that because of believing in the Messengerhood of the Moses, (we) the believers become '*Mosai'* (or the Jews) and those Jews who do not believe in him (Muhammad PBUH) would not be called the ***Jew*.** And, he (Muhammad, PBUH) also never declared that because of believing in the Jesus Christ, the Muslims have become *Christians* and the Christian could not call themselves the *Christian*. Such a claim was never asserted by any sensible 'founder of religion'. Today, if the Muslim say that they are the *Christian* and those who claim to follow the Jesus Christ are expelled from Christianity, what the world would think of such a claim? We, the Muslim, may say that those who do not believe in Prophethood (and the Messengerhood) of Muhammad (PBUH) as 'the Last Prophet of Islam' are not Muslim (i.e. they are the deniers of the Prophethood / Messengerhood of Muhammad, PBUH). But, we, the Muslim, cannot say unto the non-Muslim that they are not the Jew, or the Christian etc.

This outrageously unprecedented example was set by Mr. Mirza that those who call themselves ***Muslim*** because of believing in the Finality of the Prophethood and Messengerhood on Muhammad (PBUH) are ***not*** Muslim. Instead, those who believe in a new prophethood claimed by Mr. Mirza are the *Muslim.*

Allama Iqbal (RA) very rightly points out that, in contrast with the claim of Mr. Mirza, the claim of the Baha'i (despite being

wrong) is more honest because they (the Baha'i) accept that:

1. The Muslim in the world are *Muslim*
2. They (the Baha'i) are not Muslim.
3. They are separate from the Muslim; and, they are members of a distinctive group.

But Mr. Mirza moved the other way round.

Anyway, this was the claim of Mr. Mirza that could never be accepted by the Muslims, despite the fact that Mr. Mirza kept on harping on the same string.

According to the (Quranic) teachings of Islam:

1. A Muslim is the one who believes in 'the Finality of the Prophethood and Messengerhood' on Muhammad (PBUH), and
2. Any person who claims to receive the Divine Revelation or knowledge *direct* from Allah (God) in any way, or claims prophethood or messengerhood after Muhammad (PBUH) in any form, he or she does not remain a member of the *Ummah* of Muhammad (the Muhammadan Community) and is out of the ambit of Islam.

In response to this, Mr. Mirza asserted that the Muslim, even if they base their decision on the teachings of the Quran, cannot decide to declare that Mr. Mirza and his clique were non-Muslim. It was the asserted prerogative of the prophet from Qadian, a holder of separate Shariah, to decide that those who did not (or do not) believe in him were infidels and non-Muslim (*Taryaqul Quloob*, p.130; or, Ruhani Khazain, Vol. 15, p. 433). The Muslim had (or have) no right, according to the Ahmadiyya beliefs, to declare that the claimant of *prophethood* after Muhammad (PBUH) is out of Islam! Mr. Mirza is trying to

propagate and follow the rule of the fittest.

This was the root issue.

What Should the Muslim Have Done?

The standpoint that the Muslim should have adopted was that as you (Mr. Mirza) claimed prophethood, you have created an *Ummah* separate from that of the Muslim. We (the Muslim) have nothing to do with you, as the Holy Quran says in Surah 109:

1. قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ

1. Say: O disbelievers!

2. لَآ اَعْبُدُ مَا تَعْبُدُوْنَ

2. I worship not that which ye worship;

3. وَ لَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ

3. Nor worship ye that which I worship.

4. وَ لَآ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ

4. And I shall not worship that which ye worship.

5. وَ لَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ

5. Nor will ye worship that which I worship.

6. لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ

6. Unto you your religion, and unto me my religion.

Having said the above to Mr. Mirza and his cult, the point that the Muslim must have asserted (and they did) was that having formed a separate *Ummah* (in consequence to the claim of prophethood), you (Mr. Mirza) have no right to call yourself *the Muslim*. The *Ummah* of Muhammad (PBUH) has been called *Musalman* or the *Muslim* since the time of Muhammad (PBUH). Allah (God) himself named this *Ummah* Muslim: **هُوَ سَمّٰىكُمُ الْمُسْلِمِيْنَ مِنْ قَبْلُ وَفِيْ هٰذَا** "He hath named you Muslims of old time

and this (Scripture)" (22 /78).[135]

Therefore, none has the right to say that this Ummah may not call itself *Musalman* or the *Muslim*.

If Mr. Mirza wants to name the *Ummah* of his followers 'Ahmadi', he may do so as did the Baha'i. The Baha'i named themselves after the name of Bahaullah. We have no objection to this (although, this too is intended to create confusion). But, after having struck a separate track from the *Ummah* of Muhammad, you cannot travel under false colours that the true Muslims are *YOU*. And, the Muslim population of 700 million (in 1974, now more than 1600 million in 2018) is not ***Muslim***, a nation that existed since the times of Muhammad (PBUH).

The Muslim should have done this (and, to some extent, they did). They retorted the 'Ahmadi cult' who wanted to steal their identity. This debate, however, could not have been kept

[135]**Note**: An interesting point to note here. The Christian have named themselves 'Christian' after the name 'Jesus Christ' (PBUH); the Buddhist named themselves 'Buddhist' after the name of their prophet 'Buddha'; and, the Ahmadiyya named themselves 'Ahmadi' after the name of their Qadiani prophet 'Ghulam Ahmad Qadiani'. The Muslim do not like to be called 'Muhammadan', because, Muhammad (PBUH) was sent by Allah (God). He came to preach Allah's message, the Quran, not his own codes. **يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۖ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۚ** "O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou will not have conveyed His message" (5 / 67).

The Muslim, hence, prefer to be called 'Muslemeen' or 'Musalman' or 'the ***Muslim'***, the name given by Allah who sent Muhammad (PBUH), as His Last Prophet, and revealed the Holy Quran, His Last Word, unto him. This is the marked difference between the Muslim and the other nations. The true Muslim obey Allah (God), and only those from among themselves who themselves are led by the Holy Quran. The other nations obey personalities and even worship them.

ongoing, especially in view of the fact when Mr. Mirza himself had claimed that he formed a separate *Ummah*[136]. When the Ahmadi claimed that they had nothing in common[137] with the Muslim – regarding Allah, His Messenger Muhammad (PBUH), the Deen, the Prayers, the Fasting, the Pilgrimage, and the Zakat (Tax) – and that they were separate in every respect from the Muslim, and that the Ahmadi and the Muslim could not intermarry or offer prayers together, nor the Ahmadi could offer funeral prayers of a Muslim and vice versa, the matter was made very clear.

Very rightfully, the Ahmadiyya claimed separation as a consequence of having believed in Mr. Mirza who claimed prophethood. The Muslim should have said what the Holy Quran said in Surah 109, verse No. 6, quoted above. But, at the same time, it must have been made clear from the Muslim side (and was done) that they (Mr. Mirza and his clique) could very happily separate from the Muslim (after having claimed *prophethood*); but, they (the Muslim) could not permit the Ahmadiyya to call themselves ***Muslim*** (especially in a Muslim state) in order to dupe the common Muslim and the rest of humanity.

Nowhere in the world would the reader find an example of such impostership as did Mr. Mirza and his coterie that a group of renegades under the banner of an imposter asks an *Ummah* (Community) to change the name of their community. This is an unprecedented and the most brazen-faced example of the utmost shamelessness that the religious history of the world ever saw,

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[136]**Note**: Please see above, in this Chapter, under the heading: **A New *Ummah* (Community).**

[137]**Note**: Please see Chapter 4 for the statements of Mr. Mirza and his successors in this regard.

and, perhaps, would ever see till the Day of Judgment.

There was no need to debate with the Ahmadi, nor was there any need to resort to rioting as did the simple Muslim. If the Ahmadiyya clique was insistent upon being treated separate from the Muslim, the statements from their leader (Mr. Mirza) and his successors should have been presented before the government and a demand should have been tabled that Mr. Mirza and his group must be treated separate from the Muslim. And, if there was any need, a decision from the Supreme Court of the country should have been sought in this regard. When, according to the Munir Commission Report of 1954, in Pakistan, Mr. Mirza had asked to be counted separately from the Muslim, , in the census of 1901, the Muslim must have insisted that in every census they (the Ahmadiyya group) must be counted so.

However, the discord among the Muslim *Ulema* led them to nowhere. They - under the influence of such *attributed traditions* as are quite in dissonance with the Holy Quran and which are wrongly attributed to the personage of the Last Holy Prophet of Islam, Muhammad (PBUH) - could not present a clear and comprehensive definition of the term '*Muslim'*.

Therefore, the said Munir Commission of Pakistan had to state that if they, the *Ulema*, could not present an unchallengeable definition of the term '***Muslim'***, how the Commission could decide that a renegade clique who used to call themselves '*Muslim'* was actually so or not!

This dilemma of being unable to present an unchallengeable definition of a 'Muslim' that the various sects of the *Ulema* faced (and still face to some extent) arose due to their belief in the possibility of *Kashf* and *Ilham* (Unveiling and Intuition),[138]

[138]**Note**: Nowhere in the Holy Quran, the word *Ilham* (intuition) has been used to impart the meaning of 'inculcation of knowledge *directly*

and this dilemma is all the more heightened due to their making a distinction between ***Nabi*** (commonly translated 'prophet') and ***Rasool*** (commonly translated 'Messenger')[139].

So long as the Muslim *Ulema* do not bury their pseudo-intellectual hatchets and resort to the Holy Quran as the ***only*** criterion to judge the traditions *attributed* to the personage of the Last and the Final Prophet of Islam, Muhammad (PBUH), they would not be able to present a common and unchallengeable definition as to *who is a Muslim*. Hence, till the time a common definition of a Muslim is presented, the Ahmadiyya issue will keep on creating ambivalence especially for the non-Muslim who want to convert to Islam. How can this matter be resolved? Let us proceed to the solution.

What is the Real Question

In this regard, the question to be raised at every forum, in order

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from Allah to the *pious* people'. Similarly, the word *Kashf* (Unveiling) has also nowhere been used in the Holy Quran in the meaning of imparting knowledge of the unseen. A detailed discussion on these terms has been given in Chapter 2 of this book under the heading: Ilham and Kashf (Intuition and Unveiling).

[139]**Note**: The Holy Quran makes no distinction between the terms ***Nabi*** (Prophet) and ***Rasool*** (Messenger; literally, 'the sent one'). It confirms that everyone of all the people sent by Allah (God) for guidance of the humanity was both a *Prophet* as well as a *Messenger* at the same time. As we have made it clear in this chapter under the heading **A New *Ummah* (Community)**, the state of 'Messengerhood' is contingent upon *Investiture of Prophethood*. *Messengerhood* means the state of ***being sent*** to a particular group, nation, tribe, community or humanity etc. In this regard, see the verses (2 / 213), (4 / 163 – 165), and (2 / 177) together with (2 / 285). For a detailed discussion on the words Nabi and Rasool, please refer to the heading: *Nabi and Rasool: the Prophet and the Messenger*, and the succeeding heading: *Rasool (Usually Translated the Messenger)* in Chapter 2.

to educate the common Muslim and the non-Muslim (who want to convert to Islam) should ***not*** be: Who is a Muslim?

Instead, the question to be raised is: Who is a member of the ***Ummah*** of Muhammad (PBUH)? Or: Who may be counted under the Muhammadan Community?

The clear-cut **answer** to this is that a person would be considered included in the *Ummah* of Muhammad (PBUH) who has the belief that:

1. The Divine Revelation has been discontinued forever and ever, even beyond the Day of Judgment, upon (the death of) Muhammad (PBUH); and that,
2. The Final Revelation from Allah (God) is contained in its perfect and divinely preserved form ***only*** in the Holy Quran.

Thus the issue on the anvil will be resolved. This definition of the ***Ummah* of Muhammad** (PBUH) must be acknowledged at the state and constitutional level in every Muslim country.

Why is the Ahmadiyya Insistent upon Being Called *Muslim*?

The interesting question is: Why is the Ahmadiyya (the followers of Mirza Ghulam Ahmad, the Indian prophet), despite having left Islam, insistent upon being counted as Muslim?

Allama Muhammad Iqbal (RA) has narrated the reason behind this in his erudite article: ***Islam and Ahmadism***.[140]He explained

[140]**Note**: We have discussed at length Dr. Iqbal's standpoint in the Foreword to Translation. If the reader is further interested, reference may please be made to ***Islam and Ahmadism***, on: http://www.javedjaved.com/Islam_and_Ahmadism_by_Muhammad_Iqbal.pdf

that the main reason behind the Ahmadiyya or Qadiani movement was political in nature, and they wanted to harvest the benefits from not only being included in the Muslim Community, but also stealthily from the Hindu by stabbing the Muslim in the back when the time arises for it.

The Ahmadi knew it very well that by alienating themselves from the Muslim Ummah, they would be deprived of the numberless political benefits that the Muslim had. They had learnt a lesson from the Baha'i who had separated themselves from the Muslim and were deprived of all the social benefits and their condition was no less than what is described in the maxims like: One swallow does not make a summer; or, one step forward, two steps back.

An interesting passage from the above-referred work of Dr. Allama Muhammad Iqbal would be quite relevant to quote here:

> "I am inclined to think that my statement on Qadianism — no more than a mere exposition of a religious doctrine on modern lines — has embarrassed both the Pandit[141]and the Qadianis, perhaps because both inwardly resent, for different reasons, the prospects of Muslim political and religious solidarity, particularly in India. It is obvious that the Indian nationalist whose political idealism has practically killed his sense of the fact is intolerant of the birth of a desire for self-determination in the heart of North-West Indian Islam.[142]

[141]**Note**: Pandit Jawaharlal Nehru who wrote articles in favour of the Ahmadiyya in response to Dr. Iqbal's article: '*Qadianis and Orthodox Muslims*'

[142]**Note**: Here, Dr. Iqbal is referring to the territories of the present-day Pakistan, and the East Punjab, included in India due to the bias of

He thinks, wrongly in my opinion, that the only way to Indian nationalism lies in a total suppression of the cultural entities of the country through the interaction of which alone India can evolve a rich and enduring culture. A nationalism achieved by such methods can mean nothing but mutual bitterness and even oppression. It is equally obvious that the Qadianis, too, feel nervous by the political awakening of the Indian Muslims, because they feel that the rise in political prestige of the Indian Muslims is sure to defeat their designs to carve out from the *Ummat* of the Arabian Prophet a new *Ummat* for the Indian prophet. It is no small surprise to me that my effort to impress on the Indian Muslims the extreme necessity of internal cohesion in the present critical moment of their history in India, and my warning them against the forces of disintegration, masquerading as reformist movements, should have given the Pandit an occasion to sympathize with such forces.

However, I do not wish to pursue the unpleasant task of analyzing the Pandit's motives[143]. For the benefit of those who want further elucidation of the general Muslim attitude towards the Qadianis, I would quote a

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the Radcliffe Award, set up to partition India between the Hindus and the Muslims.

[143]**Note**: Pandit Jawahar Lal Nehru wanted to cash in on the situation created by Mr. Mirza's claim of prophethood, and his cult's social and political activities. Obviously, the political benefit of the Hindu in the modern scheme of democratic, political set-up was to fish in the troubled waters of their politically and ideologically arch-adversary i.e. the Muslim. Therefore, the best strategy for them was to side with the renegade forces from the Muslim camp.

passage from Durant's ***Story of Philosophy*** which, I hope, will give the reader a clearer idea of the issue involved in Qadianism. Durant has, in a few sentences, summed up the Jewish point of view in the excommunication of the great philosopher Spinoza. The reader must not think that in quoting this passage I mean to insinuate some sort of comparison between Spinoza and the founder of Ahmadism. The distance between them, both in point of intellect and character, is simply tremendous. The "God-intoxicated" Spinoza never claimed that he was the centre of a new organization and that all the Jews who did not believe in him were outside the pale of Judaism[144]. Durant's passage, therefore, applies with much greater force to the attitude of Muslims towards Qadianism than to the attitude of the Jews towards the excommunication of Spinoza. The passage is as follows:

"*Furthermore, religious unanimity seemed to the elders their sole means of preserving the little Jewish group in Amsterdam from disintegration, and almost the last means of preserving the unity, and so ensuring the survival, of the scattered Jews of the world. If they had had their own state, their own civil law, their own establishments of secular force and power, to compel internal cohesion and external respect, they might have been more tolerant; but their religion was to them their patriotism as well as their faith; the synagogue was their centre of social and political life as well as of ritual and worship; and the Bible whose veracity Spinoza had impugned was the 'portable fatherland' of their people;*

[144]**Note**: The reference is to the belief of Mr. Mirza and his cult that the Muslims who do not believe in him as a prophet are ***not Muslim***.

> *under the circumstances they thought heresy was treason and toleration suicide.*"
>
> Situated as the Jews were — a minority community in Amsterdam — they were perfectly justified in regarding Spinoza as a disintegrating factor threatening the dissolution of their community. Similarly, the Indian Muslims are right in regarding the Qadiani movement, which declares the entire world of Islam as *Kafir* and socially boycotts them, to be far more dangerous to the collective life of Islam in India than the metaphysics of Spinoza to the collective life of the Jews."[145]

The vested interests always work wonders. Not to speak of any big harvest, the matter would be much clarified if we consider an example of employment in the public service of the pre-partition India. When the allocation of various public service jobs was done by the British government in India, the Hindus, according to their ratio of population, got 66. 5%, the Muslim 25%, and the rest of minorities that included the Sikh, the Parsi (followers of Zoroastrianism), the Buddhist, the Jain, the Baha'i etc. collectively got only 8.5% out of the total. If the Ahmadiyya had insisted on being counted separate from the Muslims, they were to be included with those minorities who got only 8.5% collectively.

The portion of 8.5% that was to be meted out to the Ahmadi can be easily imagined. On the scale of these minorities, the Ahmadi were at the bottom in terms of population. This was a very alarming situation for them. Therefore, despite the fact that Mr. Mirza and his successors declared themselves a separate *Ummah*

[145]'**Ahmadism and Islam'**, by Dr. Sir Muhammad Iqbal, pp. 3-5, published by Sh. Muhammad Ashraf, Publishers, New Anarkali, Lahore. (Edition, June 1980)

that had nothing in common with the Muslim, they kept on insisting on being considered a sect of the '*the Muslim Ummah'*.

This strategic 'move' was not only for the benefit of the Ahmadiyya, but it was also politically tactical for the Hindus with whom the Ahmadi were in cahoots. So, by terming themselves *Muslim*, they could participate in the 25% share of employment in the public service that could fall to the efforts of almost 130 million Muslims in India in the early 1900s. The other social, economic and political benefits may easily be imagined.

Further, the British were also well aware of the 'loyalty'[146] of Mr. Mirza and his clique who were continuously engaged in brainwashing or menticiding the Muslim youth in the form of the fourth generation warfare even before the term was coined.

This was the reason behind the Ahmadi's doggedness upon being counted *Muslim* despite the fact that they alienated themselves from the Muslim (termed *infidels* by the Ahmadi), and still they insist upon this[147].

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[146] **Note**: We will have a look at this 'loyalty' in the next Chapter titled: 'The Ahmadiyya', A Political Move.

[147]**Note**: In my opinion, given the present day scenario, the non-Muslim forces want the Ahmadiyya (the followers of Mirza Ghulam Ahmad of Qadian) play the same role for Islam that was played by Paul for the 'religion' of the Jesus Christ.

Today, the expressions "Pauline Christianity", "Paulism" or "Paulanity" have become pejorative, and rely, in part, upon a thesis that Paul's supporters, as a distinct group, had an undue influence on the evolution or formation of the canon of scripture.

The modern scholars opine that certain bishops, especially the Bishop of Rome, influenced the debates by which the dogmatic formulations

Now you must have understood why Dr. Allama Iqbal said that the intensions of the Baha'i were clearly honest compared to those Mr. Mirza and his clique.

A question arises here: Why did the British turn a blind eye to this dishonest and illogical movement? It needs a detailed discussion. The answer is no less interesting than what we have already discovered about the Ahmadiyya. To this, we have dedicated the next chapter.

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known as *the Creeds* came to be propagated among the Christian masses. It is termed 'the Pauline interpretation of the gospel'. The thesis is founded on differences between the views of Paul and the Apostles in Jerusalem. Lonsdale and Laura Ragg in their famous translation of "The Gospel of Barnabas" write that:

> *"With the conversion of Paul a new period opened in Christian Theology. Paul's theology was based on his personal experience interpreted in the light of contemporary Greek thought. The theory of redemption was the child of his brain, a belief entirely unknown to the disciples of Jesus. Paul's theory involved the deification of Jesus."* (The Gospel of Barnabas, Oxford, At the Clarendon Press, 1907, p. xi)

Modern scholars like Leo Tolstoy and Ammon Hennacy believe that Saint Paul distorted the original teachings of the Jesus Christ, and interpolation of his writings destroyed the essential Jewish or Old Testament character of the faith that Jesus had brought. Hence, it would not be wrong to conclude that the 'service' that the Pauline interpretations and interpolations under Greek thought rendered to the Message of Jesus, Mr. Mirza and his followers, under Magian thoughts, want to render to Islam.

CHAPTER

6

'THE AHMADIYYA', A POLITICAL MOVE

The circumstances, wherein the Ahmadiyya evolved, show that it was not a religious movement but a political one, fathered by the British. The detail of this brevity is also very intriguing.

The Danger Faced by the British

The British had crossed the seven seas to set up a government in the Indian sub-continent. If they ever faced a real challenge from the local masses, it was, no doubt, from the Muslim of the pre-partition India from whom they (the British) had snatched the country. The British government had faced the brunt from the two *Jihadi* movements, those of Syed Ahmad (Shaheed) Barelvi and Shah Ismail (Shaheed) Delvi. They had realized that the ember smothering in the ashes of the Muslim *Ummah* could be set ablaze by any favourable circumstances; and, no sooner did it happen, none could stop its phoenix-like rise from its very ashes. Apparently, the *Jihadi* Movement of Syed Ahmad Shaheed lied buried in Balakot (now in Pakistan); but, the spirit it had infused in the political scene of Muslim India was still vibrant. And, its impact could be sensed in the *Wahabi Movement* of the post-1857-War-of-Independence political horizon of the colonized country. Knowing that the spirit of *Jihad* could not be repressed with an iron hand, the British thought out a *remedy* to bring this 'ember' to its knees, by cutting the diamond with a '*diamond*'. To this end, they prepared some *Ulema* who could declare a

fatwa (a religious opinion) that *Jihad* (armed struggle against the occupying forces)[148] had become unnecessary and religiously invalid in the given circumstances of the British India. But, it did not work well. Thereafter, they decided to launch a full-fledged movement to suppress the spirit of *Jihad* (Sir William Wilson Hunter has described this in detail in his epic work: *The Imperial Gazetteer of India*).

The Muslim held the belief (still many do) that in the Last Age, Imam Mahdi (the guided leader) would appear, and Hazrat Isa (Jesus Christ) would descend from the heavens, and both of them would lead Islam to world domination.

In order to give a valid fillip to the movement of Ahmadism or Qadianism, led by Mirza Ghulam Ahmad of Qadian, it was felt inevitable to produce such a Mahdi or Promised Messiah as could bestow 'religious garb' to the ardent hopes of the pre-partition Indian Muslims and who, at the same time, could dispel the danger of *Jihadi* spirit that was still smothering in their subdued bodies. In this regard, Mirza Ghulam Ahmad of Qadian, in the garb of a sycophant *messiah*, served as the cat's paw of the British Government in India.

This was the *raison d'être* of this pseudo-religious movement and this was the servile purpose that Mr. Mirza and his clique tried to fulfil in order to bring grist to their mill. They did fail in their mission as far as the Muslim are concerned; but, a lot of grist did come to the Ahmadiyya from the British coffers.

Statement by Dr. Allama Iqbal (RA)

As mentioned above, in 1935, Allama Iqbal (RA) issued

[148]**Note**: Jihad (*struggle* in its common meaning), and *Qital* (armed struggle) have been elaborated under the Notes 154, 155, and 156 in the next pages.

extensive statements regarding the Ahmadiyya Movement. In a statement, he mentions the apprehensions and trepidations regarding the Muslim faith in *Jihad* that were creeping in the British mind. He says that, first of all, the British tried to nullify the belief (in *Jihad*) by logic, but very soon they realized that logic-chopping was incapable of serving their purpose. Very clearly, Dr. Iqbal realized that:

> "To the intensely religious masses of Islam only one thing can make a conclusive appeal, and that is Divine Authority. For an effective eradication of orthodox beliefs, it was found necessary to find a revelational basis for a politically suitable orientation of theological doctrines involved in the questions mentioned above. This revelational basis is provided by Ahmadism. And The Ahmadi themselves claim this to be the greatest service rendered by them to British imperialism."[149]

He further writes:

> "As I have explained above, the function of Ahmadism in the history of Muslim religious thought is to furnish a revelational basis for India's political subjugation."[150]

The culmination of the claims of Mr. Mirza was to declare *Jihad haram* (against the teachings of Islam). He said:

> "The necessity of *Jihad* (the religious wars) has been abated by Allah over the passage of time. During the age of Moses, the religious wars were so extreme in nature that even conversion to Islam could not save the infidels from being murdered and even the infants were killed. Then, during the age of our Prophet Muhammad

[149] "**Islam and Ahmadism**" by Dr. Allama Iqbal, pp. 29-30.
[150] Ibid. P. 31.

> (PBUH), killing the infants, the old and the women was prohibited, and some nations became protected if they paid *Jizya* (per capita yearly tax)[151]. And, then in the age of the Promised Messiah (i.e. Mr. Mirza) *Jihad* was abolished."[152]
>
> (*Arbain* No. 4, p. 13, footnote; or, Ruhani Khazain, Vol. 17, p. 443)

To explain this, Mr. Mirza said:

> "From today, the human *Jihad* by the sword has been forbidden by the Command of God. So, if anyone, now, raises sword against an infidel and names himself Ghazi[153], he disobeys Muhammad (PBUH) who declared 1300 years ago that all types of *Jihad* with the sword would be abolished at the advent of the Promised Messiah. Therefore, after my advent, *Jihad* by the sword stands abolished. We have raised the white standard of

[151] **Note**: It shows ignorance of Mr. Mirza of the purpose of Divine Revelation through the Prophets. If the subdued nations were to be wiped out by the dominating forces of the Prophets like Joseph, David, Solomon, etc., the Muslim forces must have killed all the subdued nations who fought with them. Thus, the infidel forces must have been wiped out in ancient Egypt, Palestine etc. It is against the Islamic spirit of لَا إِكْرَاهَ فِي الدِّينِ (2 / 256): "there is no compulsion in Religion". Only the able bodied prisoners of war were killed until revelation of the verses 67-68 of Chapter 8 of the Holy Quran.

[152] **Note from the Author**: It is worth noting that the command of *Jihad* that is being annulled by Mr. Mirza is contained in the Holy Quran, a text that, according to Quranic Muslim belief, cannot be annulled by any person. See the Quranic verses: 47 / 20; 8 / 65; 2 / 216).

[153] **Note**: *Ghazi* is a term used by the Muslims for those who survived in Jihad and were not martyred.

pardon and peace."[154]

(*Majmooa Ishtiharat*, Vol. 2, p. 408)

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[154]**Note**: Here, in his writing, Mr. Mirza has confused his reader and has mixed up the meaning of *Jihad* and *Qital*. In fact, the Holy Quran has used two words – ***Jihad*** and ***Qital*** – in different meanings.

The word, *Jihad*, means all sorts of endeavour and struggle, mental or physical, in the way of Allah, in the light of the constitution of the Quran and the laws framed based on this constitution.

The word *Qital*, is the ultimate form of defending oneself when a peaceful worker in the Way of Allah is forced to have recourse to sword for self-defence or for the defence of the oppressed (those who are exploited socially, politically, economically or in any other way), as has been said in (4 / 75)**: وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ....** "And why should ye not fight in the cause of Allah and of those who being weak are ill-treated (and oppressed)? Men women and children whose cry is: "Our Lord! rescue us from this town whose people are oppressors; and raise for us from Thee one who will protect; and raise for us from Thee one who will help!"

In this regard, the letters that the Last Prophet of Islam, Muhammad (PBUH) wrote to Heraclius, the Byzantine emperor and Khowsro II, the Emperor of Iran, particularly highlighted the wretched condition of the exploited tenants in their territories and urged them to improve their lot. In these letters, inter alia, Muhammad (PBUH) required them to submit to the Commands of Allah and stop harsh and exploiting treatment of the tillers of land. (*Miraj-e-Insaniyat* by Allama Perwez, pp. 307 – 308, published by Tolu-e-Islam, Lahore, Pakistan)

The Muslim are urged not to fight with anyone except with those who fight with them. But at the same time, the Muslim are forbidden to transgress (2/190): **وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ** "Fight in the cause of Allah with those who fight against you, but do not exceed the limits. Allah does not like transgressors."

The following poetic verses by Mr. Mirza, a reflection of his efforts against the spirit of *Jihad*, are quoted in "*Tabligh-e-Risalat*, Vol. 9, p. 49 by Mir Qasim Ali, Qadiani.

اب چھوڑ دو جہاد کا اے دوستو خیال
دیں کے لئے حرام ہے اب جنگ اور قتال
اب آگیا مسیح جو دیں کا امام ہے!!
دیں کی تمام جنگوں کا اب اختتام ہے
اب آسماں سے نورِ خدا کا نزول ہے
اب جنگ اور جہاد کا فتویٰ فضول ہے
دُشمن ہے وہ خدا کا جو کرتا ہے اب جہاد
منکر نبی کا ہے، جو یہ رکھتا ہے اعتقاد

Translation:

"O' Friends! Leave the thought of *Jihad*
Fighting and killing for religion is now[155] forbidden
The Messiah of the religion has come
All the religious wars have ended now
Blessings of God are descending from the sky
An opinion urging for *Jihad* is irrational
He who indulges in *Jihad* is the enemy of God
He who has faith[156] in it disobeys the prophet."

[155]**Note**: Mr. Mirza has used the *Urdu* word (**اب**) 'now' to forbid *Jihad*. Can Mr. Mirza and his coterie tell when and where *Qital* (fighting with the sword) 'was' considered legal by the Muslims *in order to spread Islam*? Nowhere in the Holy Quran has it been said that *Qital* (fighting with the sword) should be undertaken to spread Islam. On the other hand, a careful study of the Verses of the Holy Quran regarding use of force shows that in Islam the sword is raised in self-defence, or to stop aggression against the oppressed. If something is already forbidden in Islam, what does Mr. Mirza want to say by his use of the *Urdu* word (**اب**) 'now'? This shows his clear misunderstanding of the teachings of Islam, especially the words ***Jihad*** and ***Qital***.

[156]**Note**: Islam does not dictate extremism. And, none can be forcefully converted to Islam. A conversion like this can create only a temporary increase in the number of heads; but, at the same time, it is bound to create a class of mercenaries and hypocrites. Besides, coercion does not behove God and His divine scheme of things in the human world. Hence, to forestall it, the Holy Quran, in Chapter 2, Verse No. 256 says: لَا إِكْرَاهَ فِي الدِّينِ ۖ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ "There is no compulsion in religion. The right direction is henceforth distinct from error." Islam is a rational *Deen* (Code of Life), and it asks to raise the sword only in self-defence (of the Muslim territory, honour, property, etc.) or to snub aggression against the human rights as are defined by the Quran. A careful study of the Verses of the Quran on *Jihad* reveals that the *sword* is raised by the Muslims against those who have raised the sword against them (2 / 190 - 194). The sword is raised to set up peace (2 / 191); it is raised to fight against the aggressors who are violating the Divine Code (2 / 192) and no transgression is done even against the aggressors (2 / 190).

The very system of *Jizya* (yearly tax that the non-Muslims pay to be protected in an Islamic country) shows that it is a very tiny amount for the services and the benefits that they get in return from the Muslim state. The non-Muslim who pay *Jizya* do not have to fight an enemy for protection of their lives and property. The Muslim protect them.

The history is teeming with examples that in situations where the Muslim could not protect the non-Muslim, the former returned the *Jizya* amount to the latter. The Muslim jurists required adult, free, sane males among the *dhimma* community (the non-Muslim to be protected) to pay the *Jizya*. The exemptions included: women, children, elders, handicapped, the ill, the insane, the monks, the hermits, the slaves and the *mustamins* (the non-Muslim foreigners who only temporarily reside in Muslim lands). They did not pay *Jizya*. "*Sharī'a: Theory, Practice and Transformations" pp. 332*–3 *by* Wael B. Hallaq (2009), Cambridge University Press.

Was Jizya a burden, or a form of coercion for conversion to Islam? In this regard, Thomas Walker Arnold states that *Jizya* was "too moderate" to constitute a burden for the non-Muslim, "seeing that it released them from the compulsory military service that was incumbent on their Muslim fellow subjects." He adds that converts

Loyalty to the British Government

The next step, after having declared Jihad *divinely* prohibited, was to declare loyalty to the British Government, as an act *divinely* needed. In this regard, Mr. Mirza wrote a lot. Here, we will present only a few sample extracts.

On December 10, 1894, he published an advertisement titled:

> "An Advertisement to the Kind Attention of Her Royal Excellency, the Empress of India, His Excellency Governor General of India and Lieutenant Governor Punjab and the Other Honourable Officials"

In this advertisement, he wrote:

> "Since the last 16 years, I have made it incumbent on me to make my nation loyal to the Government and to urge them for true obedience. Therefore, in each of my writings, I started spreading the message that it was not just for the Muslim to start *Jihad* against this Government in any way."

At another place, Mr. Mirza wrote how his father and brother

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escaping taxation would have to pay the legal alms, *Zakat* (tax that is annually levied on most kinds of movable and immovable property of the Muslim). *"Preaching of Islam: A History of the Propagation of the Muslim Faith"* p. 59 by Thomas Walker Arnold (1913), published by Constable and Robinson Ltd.

French polymath, Gustave Le Bon, wrote "that despite the fact that the incidence of taxation fell more heavily on a Muslim than a non-Muslim, the non-Muslim was free to enjoy equally well with every Muslim all the privileges afforded to the citizens of the state. *"Scriptural Polemics: The Quran and Other Religions"*, p. 179, by Munim Sirry (2014), Oxford University Press.

Today, this tax is no longer imposed in the Islamic national states.

served the Britishers and how he followed their footsteps:

> "I have avowed with God that I would not pen down any proper book without a mention of the favours of Her Excellency, the Empress of India." (*Nooral Haq*, Vol.1, p. 27-29; or, Ruhani Khazain, Vol. 8, p. 38 - 39)

Those of You Who are in Authority (اُولِی الامرِ مِنکُم)

In Chapter 4, Verse No. 59, the Holy Quran says: **یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْۤا . اَطِیْعُوا اللّٰهَ وَاَطِیْعُوا الرَّسُوْلَ وَ اُولِی الْاَمْرِ مِنْكُم** "O ye who believe! Obey Allah and obey the Messenger and those of you who are in authority.

After having quoted the above-said verse, Mr. Mirza writes:

> "Those of you who are in Authority (**اُولِی الامرِ مِنکُم**)" means 'physically the king' and 'spiritually the Imam-uz-Zaman (i.e. leader of the age)', and the person who is not practically against our aims. And, the one who can religiously be beneficial to us is one of us. Therefore, my advice to my cult is that they include the *British Kingship* in "those of you who are in authority" and to obey them wholeheartedly."
>
> (*Zarooratul Imam*, p. 23; or, Ruhani Khazain, Vol. 13, p. 493)

The Holy Quran commands to obey Allah (God), His Messenger and those who are in authority *from among the Muslims*, but Mr. Mirza is asking to obey the *infidels*! It is clearly in dissonance with the teachings of the Holy Quran.

At another place, Mr. Mirza wrote:

> "I have spent a great part of my life in supporting the British Empire. And, I wrote so much and published so

> many advertisements to wipe out *Jihad* and to promote loyalty to the British Government that, if collected, it would be enough to fill 50 almirahs[157]…And always have I tried to make the Muslim truly loyal to this Government and forget the baseless Traditions of Mahdi, the Gory, and Messiah, the Sanguinary, so that all the circumlocution that urges to *Jihad* may be wiped out of the foolish hearts."[158]
>
> (*Taryaqul Quloob*, p. 15; or, Ruhani Khazain, Vol. 15, pp. 155 - 156).

End of Jihad

On February 24, 1898, an application from the "***humble*** Mirza Ghulam Ahmad" was presented to "the Honourable Lieutenant Governor" wherein it was assured that:

> "I assure the Government that this modern sect, led by me, that has spread to most of the places in the British India would not pose any danger to the Government. Its principles are so pure, clean and peace-promoting that the Government would find it unprecedented from

[157] An *almirah* is a large size cupboard.

[158] **Note**: None of the Prophets of Allah came to 'obey' the kings or rulers of his age. Instead, the rulers obeyed them.

In this regard, Mr. Mirza writes: "*In the Holy Quran, Allah says that none of the Prophets came to the world to submit his will to the world rulers; rather, he was obeyed by them. A Prophet obeyed only the Divine Revelation, revealed to him through Gabriel.*" (Izala-e-Auham, p. 576; or, Ruhani Khazain, Vol. 3, p. 411)

In view of this, can the Ahmadiyya cult explain why did their sycophant *prophet* throughout his life keep on playing second fiddle to the Britishers?

> among the sects in Islam. My principles, faiths and directives are not riot-mongering, and I believe that growth in the number of my followers will simultaneously decrease the number of those who are convinced of *Jihad*; because, accepting me the *Messiah* or the *Mahdi* means rejection of *Jihad*."

You might have read between the lines of the claims to be the *Messiah* or the *Mahdi*, or the cancellation of the Quranic commands regarding *Jihad*. The only servile aim was to stabilize the usurping imperialist forces in the pre-partition India and to provide a *divine* justification for this anti-*Jihad* movement.

In another advertisement, Mr. Mirza says:

> "It is worth remembering that this sect of the Muslims whereof God has made me the leader has a very distinguished sign, and that is of the disbelief in *Jihad* with the sword. Nor is it awaited. Instead, this blessed sect, neither overtly, nor covertly believes in the propagation of *Jihad*."
>
> (Quoted in *Tabligh-e-Risalat*, Vol. 9, p. 82)

Therefore, very proudly, he says that owing to his anti-*Jihad* efforts:

> "Millions have given up the obnoxious thoughts of *Jihad* that had ingratiated into the hearts of the Muslim due to the inculcations of the nonsensical *mullahs* (Muslim *Ulema*). Of this manifest service that is unprecedented in the history of the British India Muslims, I am intensely proud." (*Sitara Qaisara*, p. 3-4; or, Ruhani Khazain, Vol. 15, p. 114)

When the Muslims opposed these pro-imperialist notions and claims of Mr. Mirza, he made a humble and whining request to Her Excellency Government wherein he said:

> "I am very happy under the patronage of this caring Government. Only one problem ails me against which I have appeared to make a case to my benefactor Government. The conundrum is that the Muslim *Ulema* of this country and their followers pester me a lot and are a constant thorn in my flesh."
>
> (*Tabligh-e-Risalat*, Vol. 8, p. 53)

A Sapling Planted by the British

And after this, it was *requested* to the Her-Highness Government that he (Mr. Mirza) was not calling out for his *personal* help, it was for protecting the sapling that was planted by her government. Earlier, it reared the ancestors of Mr. Mirza; and, now, it was protecting him and his cult. He urged the Government that protecting them was their (*moral*) duty.

Therefore, in his application to Lieutenant Governor, dated: February 24, 1898, Mr. Mirza writes:

> "What I request by the application that I have sent, along with the names of my followers, is that in view of mine and my ancestors' services rendered for the pleasure of the British Government, I deserve special condescension.
>
> My only supplication is that the Government needs to be very careful about ***its own planted sapling***, and issue such orders to its subordinate officials as they, in view of the proven loyalty of my family, take special

> and favourable consideration of me and my followers…It is because this is such a loyal party of the British Government as has earned a good name and deserves favours from the Government."

The British Government is a Shield for Us

We do not know how the Government did favour this group. However, in this regard, Mr. Mirza advised his followers that:

> "The British Government is a blessing that brings grist to you; and, a protection for you from God. Therefore, respect this protection from the depths of your heart." (Advertisement quoted in *Tabligh-e-Risalat*, Vol. 10, p. 123)

In very unequivocal terms, he said:

> "My high aims that are being carried out under the patronage of Her Excellency, the Empress of India, could never be achieved under any other government even if it were an Islamic one."[159] (*Tohfa Qaisaria*, p. 31 – 32; or, Ruhani Khazain Vol. 12, pp. 283-284)

It Could not Happen in an Islamic Government

> "The comfort that we have got and are getting under this Government cannot be had under any Islamic

[159]**Note**: These words of Mr. Mirza are very critical for his followers. They should carefully read *Tohafa Qaisaria*, *Sitara Qaisara* etc. Not to speak of any prophet, who were too elevated in their self-respect for the imagination of the lackey Mr. Mirza, even a Muslim or even a person who has even the smallest snippet of self-respect in his heart cannot use such a servile and sycophant jugglery of words to grind his greedy axe. There are always signs in a person's character to pay heed to! The good-spirited Ahmadiyya should do this.

> Government, never." (*Izala-e-Auham*, part 2, page 509; or, Ruhani Khazain, Vol. 3, p. 373)

In his Advertisement dated: March 22, 1897, he writes:

> "I cannot achieve my work, neither in Makkah, nor in Madina, nor in Rome, nor in Syria, nor in Iran, nor in Kabul, but under this Government for whose grandeur I pray." (*Tabligh-e-Risalat*, Vol. 6, p. 69)

At another place, he writes:

> "The propagation of right that we can do under this government, we could not carry out even in Makkah or Madina. If such a peace, liberty and impartiality had existed in Arab during the age of Muhammad (PBUH), they would not have been killed by the sword. If the same existed in the Roman and Persian governments, they must have survived till today."[160]
>
> (*Izala-e-Auham*, part 1, page 56, footnote; or, Ruhani Khazain, Vol. 3, p. 130)

Please keep in mind the confessions and announcements in these extracts and think that what type of freedom Mr. Mirza and his clique had under the British Government in India that they could not have in any Islamic Government, nor even in Makkah or Madina? Does not it prove that Mr. Mirza and his coterie had (and still have) some ulterior designs and they

[160]**Note**: But alas! Despite the 'peace, liberty and impartiality' eulogized by Mr. Mirza, the British Empire evaporated into the thin air just within 50 years of his death! Either these ***divine*** qualities did not exist in the British Empire or Mr. Mirza's ***revelation*** was faulty and fallacious, or perhaps, the British empire ended due to death of Mr. Mirza.

could not (and still cannot) tolerate the existence of an Islamic Government that could hinder their schemes?

Why Did the Followers of Mr. Mirza Feel Shame?

The quislingism of Mr. Mirza and his close associates was so low and sycophantic that even the followers of Mr. Mirza started feeling divested of honour. Therefore, Mirza Mian Basheer-ud-Din Mahmood, the second caliph of the Ahmadiyya, had to snub such ashamed followers:

> "The Promised Messiah has proudly confessed that he did not jot down even a single book wherein he did not praise the British Government. But, it is a pity that not from the non-Ahmadi, but from the Ahmadi, I have learnt that they felt ashamed after having read such writings of the Promised Messiah. Why do they feel ashamed? It is because they are not able to see the reality."
>
> (*Al-Fazl*, dated July 7, 1932, p. 8, column 1)

After Mr. Mirza

Mr. Mirza died in the harness of '*preaching loyalty to the Britishers'*; but, his disciples carried on this noble task with the same zeal and zest. In requital of this (or for its own interests), the British Government continued on protecting the Ahmadiyya Movement in and outside India. In this regard, Mirza Mian Basheer-ud-Din Mahmood confessed on page 65 of his book *Barkat-e-Khilafat*, that:

> "The British Government has favoured us a lot. And, we lead a comfortable life…And, if we go overseas for '*preaching'*, the British Government helps us there also."

Before the partition of India, a movement rose against The Ahmadiyya in the area of Malabar, India. The Indian British Government took extra pains to protect the Ahmadi there, and

> "The Deputy Commissioner ordered that if The Ahmadi were troubled, all the Muslim leaders would be exiled under the new laws."
>
> (*Anwar-e-Khilafat*, pp. 95-96, by Mirza Basheer Mahmud Ahmad)

The Spy Party

The Ahmadiyya cult had so close and mysterious relations with the Indian British Government that the people started rumouring that it was the spy party of the Government. On March 26, 1934, the elders of the Ahmadiyya Movement presented an address to the Viceroy of India, saying:

> "The Ahmadiyya group follows a clear-cut political path wherefrom they do not deviate, and that path is the loyalty to the Government and peace. If the messengers of God have not come to the world to propagate peace, they cannot be called a blessing for the world. It is because of this policy that some people have been misled to believe that the Ahmadiyya Movement is in cahoots with the Indian Government…, and works as the spy party of the British Government."
>
> (*Al-Fazl*, dated April 3, 1934, p. 4, column1)

Afterwards, as their literature shows, a rift emerged between the Ahmadiyya and the British Government in India. We cannot say in clear terms as to what caused this. This partitioning of way led Mirza Basheer-ud-Din Mahmood

Ahmed (son of Mr. Mirza), the Second Caliph of the Ahmadiyya, to confess:

> "Blindly, the Government lifted its pen and declared us the traitors, conspiring to overthrow the Government."
>
> (*Al-Fazl*, November 11, 1934, p. 3, column 2)

This distrust led the Indian British Government stop awarding leading positions to the Ahmadiyya. Again Mirza Basheer-ud-Din Mahmood had to say:

> "The governmental secrets are not safe…Such secrets may remain in safe hands if the high positions are occupied by the members of the loyal party."[161]
>
> (*Al-Fazl*, dated: November 22, 1934, p. 4, column 2)

When the Indian British Government contracted its patronage of the Ahmadiyya, they thought of self-preservation. Mirza Basheer-ud-Din Mahmood started advising the Ahmadiyya to organize and to participate in his National League.

Muslim League or Congress

During these days, the Independence Movement was in full

[161]**Note**: That happened, perhaps, due to the increasing influence of the Hindus under the leadership of Nehru and Gandhi, and the Hindus started occupying key government positions as a result of the British Government reforms in 1920s and 1930s to hand over more power to the local people. The same was complained about by Mirza Basheer-ud-Din Mahmood Ahmed when he said: "When they need a loyal party, they (the Britishers) call up the Ahmadiyya for help, but the key positions are handed over to the Congress (a political party dominated by the Hindus)." (*Al-Fazl*, dated: November 22, 1934, p. 4, column 2)

swing in India. In Munir Commission Report, it has been recorded that, in the beginning, the Ahmadiyya group presumed that they would succeed the British Government in the (united) India. The Ahmadiyya, however, decided to side with the Independence Movement after having observed the changed attitude of the British towards them. But they were in a fix who to side with: the Indian National Congress or the Muslim League. Sir Zafrullah Khan came over to the Muslim League; but, very soon, he realized that the Muslim would not get along with him. Due to unrest, the Muslim League meeting in Delhi that was to be held under his Chair had to be held in a closed-door hall.

The circumstantial evidence shows that the Ahmadiyya came to terms with the Hindu. It was the same period when Dr. Allama Muhammad Iqbal in his article, *Qadianis and the Orthodox Muslims*, had demanded that the Ahmadiyya be declared *non-Muslim*. Thereat, Pandit Jawaharlal Nehru published three articles opposing the viewpoint of Dr Iqbal. This war of articles ingratiated Pandit Nehru into the hearts of the Ahmadi. Therefore, in May 1936, when he came to Lahore, the Ahmadiyya conducted a pompous procession in his honour. The details of this procession have been recorded by the Qadiani newspaper, *Al-Fazl* dated: May 31, 1936, page 2, columns 1 to 4:

> "As Congress had asked only for 500 volunteers, 300 volunteers from Qadian and 200 from Sialkot reached Lahore. The Qadiani Corps reached at 10 O' Clock. When the train arrived, the President All India National League[162]and the Quaid-e-Azam[163]All India

[162]**Note**: A political party, set up by Mirza Basheer-ud-Din Mahmood, the eldest son of Mirza Ghulam Ahmad Qadiani.

> National League corps were present…Special sepoys from Qadian accompanied them…(Regarding reception), the corps made such an excellent display as everyone was praising them. The people were saying that such a scene was unprecedented in Lahore. The Congress leader was much impressed by the discipline of the corps, and he repeatedly talked about that. A (Congress) leader had to say to Mr. Sheikh (i.e. Sheikh Bashir Ahmad, Advocate, Qadiani) that if the (Ahmadiyya) National League joined them (the Indian National Congress), they could certainly win."

However, it appears that the Ahmadi leaders had realized that their lives and property could not be safe in the hands of the Hindu. So, unwillingly, they had to migrate to Pakistan, saying that the partition was only temporary and that both the countries would merge soon.[164]

When they felt to organize themselves in India, Mirza Mian Mahmood hit upon a plan. In a Friday sermon, he said:

> "The Ahmadi do not have even a small tract of land where only the Ahmadi should be living. Get a place as your centre. Until you have an exclusive central place, you may not manage your affairs after your wishes, nor can there be moral uplift, nor any sort of

[163]**Note**: Muhammad Ali Jinnah was 'the Quaid-e-Azam' of the Muslim. But 'Quaid-e-Azam' mentioned in this extract belonged to the Ahmadiyya.

[164]**Note**: Although the Ahmadiyya cult had left Qadian after partition of India and came over to the newly created State of Pakistan yet their hearts were still stuck up in Qadian. It is also reflected in Munir Commission Report, Pakistan, on page 302 that recorded a statement that Zafrullah Khan bartered Kashmir for Qadian.

> edification. That was why Muhammad (PBUH) had commanded to oust the infidels from Makkah and Hejaz. It is a pity that we do not have such an exclusive tract of land. Until we have it, our task would be very taxing. And, without it, the task would be even harder."[165]
>
> (Friday sermon, Mian Mahmood Ahmad, quoted in *Al-Fazl*, dated: March 12, 1922)

In India, the British did not let it happen as they wanted to avoid a new Vatican-like state within the state. However, after having entered Pakistan, the first step they took was to implement this scheme. They got an extensive tract of land in May 1948, at a 'throw-away price of Rs. 10 / acre' by the order of the then Governor of the Punjab, Francis Mudie, and only a few days after the death of the founder of Pakistan, the

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[165]**Note**: Ironically, a small cult like the Ahmadiyya was thinking of having a separate tract of land to manage their affairs after their wishes, however, the Muslim Nationalist *Ulema*, like Abu'al Kalam Azad, Hussain Ahmad Madani, etc, opposed the idea and the reason behind creation of Pakistan.

They could not understand that the Muslim can never practise the Quranic Islam without an independent homeland where they could implement the Quranic laws. Pitifully, their vision of 'Islam' was limited to 'religious freedom' that is only the second name of 'ritual religion' wherein 'prayers' are *regularly* performed. In this regard, the Ahmadiyya proved more honest to their viewpoint regarding their religion than the Muslim Nationalist *Ulema*. Commenting upon their nationalist mentality, Dr. Iqbal (RA) says:

ملّا کو جو ہے ہند میں سجدے کی اجازت
ناداں یہ سمجھتا ہے، اسلام ہے آزاد!

Translation:

As *mullah* has permission to do (ritual) prostration,
The stupid thinks that Islam is independent!

Quaid-e-Azam Muhammad Ali Jinnah, the Ahmadiyya laid the foundation stone of a satellite there, naming is Rabwah[166].

The Heart is Stuck in Qadian

The Ahmadiyya cult left India for Pakistan under the fear of being manhandled at the hands of the Hindu. However, as could be expected from the true followers of a new religion, their hearts were (and are) stuck in Qadian, the birthplace of the Ahmadiyya religion. In this regard, the following extracts are very revealing:

1. "The Mosque of Aqsa, mentioned in the Holy Quran, means the mosque of Qadian." (*Al-Fazl*, dated: August 21, 1932, p. 5, column 3)

   (Now the mosque in Rabwah is the *Masjid Aqsa*)[167]

2. 'Qadian', as the holy place:

زمینِ قادیان اب محترم ہے
ہجومِ خلق سے ارضِ حرم ہے

Translation:

"Now the site of Qadian is sanctified
With the crowd[168] of people, it has become a holy place"

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[166]**Note**: On February 14, 1999, Government of the Punjab has officially changed the name of this satellite from Rabwah to 'Chenab Nagar'.

[167]**Note**: It is interesting to note that Masjid Aqsa keeps on shifting its location. I cannot help saying that it may also be a ***miracle*** of the prophet of the Ahmadiyya.

[168]**Note**: A place does not become 'holy' because of the crowd that gathers there. By this rule, fabricated by Mr. Mirza, all the game clubs, bar houses, marriage halls etc. become 'holy places'. In the Holy Quran the mosques have been sanctified by Allah (God). The Holy Mosque of

The above poetic verses are from *Durre Sameen*: page 52, a Collection of Mr. Mirza's poetry.

3. "The '*intuition'* of the Promised Messiah about dying either in Makkah or Medina actually refers to Qadian as both these names refer to this site." Therefore calling the participation in the meeting of Qadian a *Zilli* (shadowy) Hajj (*pilgrimage to Makkah*) is not wrong.

   (Speech of Mirza Mian Mahmood Ahmad, quoted in *Al-Fazl*, dated: January 5, 1933, p. 4, column 2)

4. "Today is the first day of the meeting. And, our meeting is also like Hajj."

   (Speech of Mirza Mian Mahmood Ahmad, Annual Meeting, 1914)

5. "The pilgrimage to Makkah is as dry without the 'shadowy pilgrimage, as the first Islam (i.e. Islam without Mr. Mirza) is dry without the Ahmadiyya."

This 'maxim' has been quoted by the representative newspaper of the Lahore Ahmadiyya Group, '*Paigham-e-Sulh'*, dated: April 19, 1933, page 5, column 1. But the person who uttered this '*maxim'* has not been revealed.

In view of the Ahmadiyya faith and their attachment to Qadian, there remains nothing to say anymore in this regard. The *Baitul Maqaddas* (the Mosque of Jerusalem) has been occupied by the Jews. It has disturbed the hearts of all the Muslims in the world. As a Muslim, just imagine that if

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Makkah was 'holy' even when the Arab idolaters put their idols there. And it is 'holy' because Allah (God) declared it so.

(Allah forbid! Allah forbid!) the two Holy Mosques at Makkah and Madina are captured by the non-Muslim forces by some coup d'état, and we, the Muslim, are forbidden to visit them, what would be our emotional condition and what not will we, the Muslim, think to remove such hurdles? Similar emotions rage in the hearts of the Ahmadiyya community regarding their holy place, Qadian. In order to remove the hurdle that has emerged in the form of the partition of India, and the creation of Pakistan, their hearts are always writhing. All their wishes are centred on only one point that this partition be somehow nullified and both the countries of Pakistan and India be once again united so that the border hurdles that have kept the Ahmadiyya community aloof from Qadian might be lifted. Or, they might be wishing to attain such a political leverage in Pakistan as they could deal directly with India in this regard, or, as said above, they could barter a piece of Pakistani land for Qadian. Setting up a Vatican-like state in Rabwah is a means to achieve this end. However, their surging aims are not limited to such a state. Their aspirations are boundless. In this regard, Mirza Basheer-ud-Din has already expressed their designs:

> "The governments may rest content with their governance. We would convey them the divine message and unite them on one religion; and, their getting united on one religion means the world would be ruled by one *Islamic*[169] Government and the Ahmadiyya would be at the helm of affairs." (*Al-Fazl*, dated: August 2, 1936)

It means that, first, they want to set up a government run by the Ahmadiyya (in a particular area); and, then, they want to

[169]**Note**: Here the word '*Islamic*' refers to the Ahmadiyya religion or the Ahmadiyya version of "*Islam*".

create a new Ahmadiyya order in the world. In the words of Mirza Basheer-ud-Din Mahmood Ahmad:

> "The basis (the aim) of our group is that we are to devour the whole world." (*Al-Fazl*, dated: April 17, 1938)

The Mosque of Jerusalem is Not for the Muslim

It is pertinent to note that leaders of the Ahmadiyya, like the Jews, assign to themselves the *noble* task of ruling the world roost; but, their "*highness"* does not *condescend* to accept the Muslims' right to the Sacred Mosque of Jerusalem. And this, they have decided a long time ago:

> "If the Jews, being non-believers in the Jesus Christ (PBUH) and Muhammad (PBUH), do not deserve to be the administrators of the Holy Mosque of Jerusalem, and the Christians too for not believing in the Finality of the Prophethood and Messengerhood of Muhammad (PBUH), the same rule applies to the non-Ahmadis[170] for they too are deniers and opponents of a great prophet of God in this age. And, if it is said that the prophethood of Mr. Mirza is not proved, the question arises: To whom is it not proved? If the answer is: 'To the deniers', then the answer to the answer is that the prophethood of the Jesus Christ (PBUH) and Muhammad (PBUH) is also not proved to the Jews; and, that of Muhammad (PBUH) to the Christians. If a prophet becomes a non-prophet by the decision of the deniers, the millions of the Christians and the Jews are agreed that Muhammad (PBUH) was not a prophet and messenger from God (Allah forbid!). So, if the logic of the non-Ahmadi is correct

[170]**Note**: By non-Ahmadis, the Ahmadiyya means 'the Muslims'.

> that only the believers in all the prophets have the right of administration of the Holy Mosque of Jerusalem, we declare that other than the Ahmadi, there is none who believes in all the prophets."
>
> (*Al-Fazl*, dated: November 7, 1921, p. 4, column 3).

These are the beliefs, assertions and intentions of the Qadian Ahmadiyya Group.

Let us move to their Lahore Ahmadiyya Group in the next chapter.

CHAPTER

7

THE LAHORE AHMADIYYA GROUP

Mr. Mirza stumbled out of life on May 26, 1908[171]. By the time of his death, his group was safe from internecine differences; or, the differences did not surface at least, though the seed of dissent was sown in his very life. Hakeem Noor-ud-din succeeded him. Still, the dissent smothered, but did not erupt. On his death in 1914, the Ahmadiyya religion bifurcated into the Qadian Ahmadiyya Group, led by Mirza Basheer-ud-Din Mahmood Ahmad, and the Lahore Ahmadiyya Group, led by Khawaja Kamal-ud-Din and Maulvi Mohammed Ali, *apparently* due to the dichotomy in their point of view regarding the claims of Mr. Mirza. The true reasons behind this bifurcation are unknown (as it is the cultic 'secret'). However, the circumstantial evidence shows that the reasons emanated from the seigneurial roots.

From Pauperdom to Countdom

The Ahmadiyya Movement debuted from a scratch. But, gradually, the grist started coming to Mr. Mirza's mill. He wrote:

> "We depended economically on the paltry income of our father. And, I was known to none in the society, a real anonymous in the wilderness of Qadian. Then, in line with His prediction, God brought numberless people to

[171]**Note**: We do not want to comment on how and where he died, in order not to hurt the feelings of the Ahmadiyya.

> me and helped me out with continuous financial[172] conquests, too numerous to be thanked for.
>
> In view of my status, I could never expect even an income of 10 rupees per month. But, God raises the poor and razes the proud. He catered so much for me that I can safely count an inflow of 300, 000 rupees; perhaps, more than this. Unbelievable? But the postal registers of the last 20 years corroborate my estimate of the incoming revenue. This income was not limited only to the revenue by incoming post. Rather, an income of thousands was handed in by those who visited Qadian. Besides, some sent currency notes by post."
>
> (*Haqeeqatul Wahi*, pp. 211-212; or, Ruhani Khazain, Vol. 22, pp. 220 - 221)

This was the donations-based income. Besides, Mr. Mirza launched two schemes that brought a lot of income from the gullible villagers and the credulous followers. Qadian was a small town having lands like in any village. Mr. Mirza's smart mind launched two schemes that turned his village lands into gold mines.

The First Scheme was ***Bahishti Maqbara*** about which he said:

> "In a revelation, God has indicated a piece of land saying

[172]**Note**: The prophetic career of Mr. Mirza has the following three recurring notes that occupy more than 99% volume of his writings:

1. Thankfulness to the Britishers for having relieved him of his inherited poverty.
2. Argumentation (employing sophistry and circumlocution) to justify his various claims.
3. Relentless efforts to wipe out the *Jihadi* spirit from the Muslim society. It being a natural corollary of the first one.

that it is the land that has Paradise underneath. So, whosoever is buried here enters the Paradise and is blessed with peace."

(*Al-Istafta*, p. 51; or p. 127 with Urdu Translation)[173]

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[173]**Note**: In 1905, Mirza Ghulam Ahmad, wrote down *Al-Wassiyat* (The Will) wherein he wrote about setting up a cemetery for the Ahmadi people who are more 'spiritual' than materialistic. And for this scheme, Mr. Mirza proposed a piece of land from his own property. (*Al-Wassiyat,* or The Will, p. 22).

However, the conditions for anyone to be buried in *Bahishti Maqbara* (the name of the proposed cemetery) that Mr. Mirza proposed even for the members of his community are interesting to note:

1. Whoever desires to be buried in this graveyard should contribute towards the expenses of its maintenance according to *his capacity*.
2. Whoever desires to be buried therein should make a testamentary disposition that ***one tenth*** of his property shall, under direction of the Ahmadiyya Movement, be devoted to the propagation of Islam, and carrying out the teachings of the Quran. It will be open to every righteous person whose faith is perfect to provide more than one tenth for this purpose in his will, but it shall not be less. *(Mr. Mirza's God will not barter Paradise for less than one-tenth of the bequest!)*
3. Whoever shall lead a righteous life and abstain from all that is prohibited and shall not do anything that amounts to association of something with God or to innovation in the faith, he should be a true and sincere Muslim.

A deciphering of the above three conditions (for detail see Mr. Mirza's *Al-Wassiyat*, pp. 25 – 28) reveals that in the presence of the first two conditions the third one becomes superfluous. However righteous an Ahmadi may be, but if he is not rich enough to contribute a certain amount to meet the expenses of burial in this cemetery, or for its maintenance, or does not want to contribute 10% of his or her

After having introduced the scheme, Mr. Mirza wrote:

> "As for me and my family, God has given an exception[174]. Other than us, every man and woman

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bequeath to this cult, he would not be able to enter *paradise*! This reminds me of religious **pardons** or **indulgences** that the Roman Catholic Church used to sell in the Middle Ages. The recipient of an indulgence or a pardon had to perform an action to receive it, and, this was most often the saying (once, or many times) of a specified prayer, but could also include visiting a particular place, or performance of specific good works. Though this was introduced in Christianity by the Early Church, yet by the late Middle Ages, the Indulgences or the Pardons were openly sold by monks that brought a lot of notoriety to the Church. In this regard, those who are fond of English Literature might have enjoyed moral degradation of the character of *The Pardoner* in Geoffrey Chaucer's *Prologue* and *The Canterbury Tales*.

Whatever happened to the fate of the Indulgences or the Pardons launched by the Early Church, one has to admit that the move was marked by honesty and urging the Christian masses to Good Works, at least in the first millennium A.D. On the other hand, the move by the founder of the Ahmadiyya religion was triggered merely by commercial motives when he set up a commercial cemetery on his own lands, exacting handsome amount at the time of burial and inheriting, at least, 10 % of the bequest.

Further, the Ahmadi might have reconciled with the idea of paradise underlying the cemetery in Qadian that was originally set up by Mr. Mirza, but *what divine revelation* was behind setting up another paradise-assuring ***commercial*** cemetery in Rabwah after the creation of Pakistan? Is a second Paradise also lying underneath the Rabwah Cemetery? And which *Ilham* (intuition) has justified its creation? The sensitive *Ahmadis* should think over this. Are not their commercial religion and their avaricious leaders looting them in the name of a cultic *paradise*?

[174]**Note**: Mr. Mirza was the first 'prophet' on the earth to claim and secure a ***commercial exception*** from God.

> would have to abide by these rules. And those who complain against this would be the double-faced hypocrites."[175]
>
> (*Al-Wassiyat*, pp.11-23)

The Second Scheme was to urge people to migration to Qadian. The demagogue-prophet said:

> "He who does not forsake everything to settle down here (in Qadian); or, at least, does not entertain such a will in his heart, I fear he might be deficient in virtuous relations."
>
> (*Taryaqul Quloob*, p. 60; or, Ruhani Khazain, Vol. 15, pp. 262 - 263)

Objections to 'Accounts Maintenance'

These two schemes brought much grist to the mill of the Ahmadiyya Movement in a few years. Resultantly, regarding transparency of accounts, the leading associates of Mr. Mirza (Khawaja Kamal-ud-Din and Maulvi Mohammad Ali) started objecting Mr. Mirza, the founder of the Ahmadiyya Movement. This was discussed by Mirza Basheer-u-Din Mahmood Ahmad (the second caliph of the Ahmadiyya and son of Mr. Mirza) in a letter to Hakeem Noor-ud-Din, the first caliph of the Ahmadiyya:

> "I (Mirza Basheer-u-Din Mahmood Ahmad) want to tell you (Hakeem Noor-ud-Din) that this problem might have arisen even in the life of Mirza Ghulam Ahmad if he had survived, because these people (i.e. Khawaja Kamal-ud-Din and Maulvi Mohammad Ali) were stealthily hatching up a plan in this regard. Mr. Nawab has told that they (i.e. Khawaja Kamal-ud-Din and

[175] **Note**: No need to make a comment on the last sentence.

Maulvi Mohammad Ali) told him (Mr. Nawab) that the time had arrived to hold Mirza Ghulam Ahmad accountable. Therefore, the day he died, Mr. Mirza told that they (i.e. Khawaja Kamal-ud-Din and Maulvi Mohammad Ali) were sceptical of him (Mr. Mirza) and they objected that he (Mr. Mirza) used to usurp the donations from the Ahmadiyya people, and that they (i.e. Khawaja Kamal-ud-Din and Maulvi Mohammad Ali) should not have raised the objection. Otherwise, that could result in something bad (for them). Therefore, he (Mr. Mirza) said that on that day Mr. Khawaja brought a letter from Maulvi Mohammad Ali and he (Mr. Khawaja) said that Maulvi Mohammad Ali wrote that only a paltry amount was spent on food for the visitors, and objected as to what happened to the rest of the (donations) money in thousands. And, when he (Mr. Mirza) came home, he, fuming with anger, said, "Do they think that I usurp the money and eat *haram*[176]? What do they have to do with that money? If I dissociate myself today, all the ***income*** will stop!"[177]

Then, Mr. Khawaja Kamal-ud-Din on the occasion of a deputation for the collection of donations for the building of a *madrassa* (a religious school) raised his concern with Maulvi Mohammad Ali that he (Mirza Ghulam Ahmad) lived like a fighting cock and advised the others to observe austerity and donate to the

[176]**Note**: *Haram* means 'what is not permitted in religion'. It is worth noting that the close associates of the Indian prophet are doubtful of his credibility and the same is being recorded by his son in a letter to the succeeding caliph.

[177]**Note**: The donations given by the Ahmadis followers were, without any prick of conscientiousness, deemed ***income*** by Mr. Mirza!

> Ahmadiyya movement. To this Maulvi Mohammad Ali agreed and said, "Yes, that cannot be denied. But it is only human. Is it necessary that we follow the *humanness*[178] of a prophet?"
>
> (*Haqeeqat-e-Ikhtalaf*, p. 50, by Maulvi Mohamed Ali, Lahori)[179]

Hakeem Noor-ud-Din was the teacher of Maulvi Mohammad Ali, leader of the Lahore Ahmadiyya Group. That is why, as it appears, their differences only smothered, but did not erupt. After the former's death, Ahmadiyya group bifurcated. As far as *beliefs* are concerned, there was no evident dichotomy in their faith when they parted their ways. The debate between both the groups regarding claims of Mr. Mirza ensued later. The Lahore Ahmadiyya Group also believed Mirza Ghulam Ahmad to be the **prophet** and **messenger**. *Paigham-e-Sulh*, a representative newspaper of the Lahore Ahmadiyya Group writes:

> "We believe the Promised Messiah, the Mahdi (i.e. Ghulam Ahmad of Qadian) to be the prophet, messenger and the deliverer of this age…We believe that the world cannot attain comfort without Muhammad PBUH) and his servant, the Promised Messiah."
>
> (*Paigham-e-Sulh*, October 16, 1913, p. 2, column 3)

Later on, however, the dichotomy of beliefs appeared between both the groups, the Qadian Ahmadiyya Group and the Lahore Ahmadiyya Group.

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[178]**Note**: We do not know whether Maulvi Mohamed Ali used the word *humanness* (bash-riyat, **بشریت**) ironically or resignedly.

[179]**Note**: *Haqeeqat-e-Ikhtalaf* means 'the Reality of Differences'.

In this regard, Maulvi Mohammad Ali, leader of the Lahore Ahmadiyya Group, in his pamphlet '***The Promised Messiah and the Finality of the Prophethood*'** writes that the difference of opinion between the two groups is limited to two points:

> "The first: whether the Promised Messiah (Mirza Ghulam Ahmad) was a *Mujaddad* (religious revivalist) or a prophet. The Qadian Ahmadiyya Group believes that he was a prophet. On the other hand, the Lahore Ahmadiyya Group considers him only *Mujaddad*.
>
> The second: what is the status of the Muslim who do not accept either of his positions (as a *prophet* or as a *mujaddad*). The Qadian Ahmadiyya Group believes that all the Muslim across the globe who do not pledge obedience to the Promised Messiah (Mirza Ghulam Ahmad) are out of the ambit of Islam…But the Lahore Ahmadiyya Group holds that everyone who recites *Shahada*[180] is a Muslim. However, rejecting the *Mujaddad* and the *Messiah* of the *Ummah* or opposing him is a culpable act. And, instead of supporting him, sitting on the fence in the present state of Islamic affairs is accountable as an (undesirable) act near Allah." (*The Promised Messiah and the Finality of the Prophethood*: Maulvi Mohammad Ali, Lahori)[181]

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[180]**Note**: The ***Shahada*** (Arabic: الشهادة) "the testimony", also *Kalimat aš-šahādah*, "the testimonial word", is an Islamic creed declaring belief in the **oneness** of God (*Tawhid*) and the acceptance of Muhammad (PBUH) as God's final and 'the Last Prophet'. The declaration, in its shortest form, reads (right to left in Arabic): *lā ʾilāha ʾillā llāh muḥammadun rasūlu llāh*. *There is no god but God. Muhammad (PBUH) is the messenger of God*. **لَا إِلٰهَ إِلَّا ٱللهُ مُحَمَّدٌ رَسُولُ ٱللهِ.**

[181]**Note**: In this regard, *Al-Fazl*, the representative newspaper of the Qadian Ahmadiyya Group, in its issue dated: January 15, 1935, p. 6 has

The Bone of Contention between the Two Groups

Since the last 60 years (in 1974), both the groups have been contending to decide as to what was actually the claim of Mirza Ghulam Ahmad of Qadian. The Qadian Ahmadiyya Group opines that Mr. Mirza was a claimant of *Messengerhood* and *Prophethood*. But the Lahore Ahmadiyya Group stresses that his claim was that of the *Mujaddad*.

The point to be noted is that Mirza Ghulam Ahmad's original books (reported to be about 80) are available with both the said groups. Is not it surprising that during the last 60 years (in 1974) both the groups have not been able to decide as to what was the claim of Mr. Mirza?[182]

Mr. Mirza had said that the Books of Traditions (that are *attributed* to Muhammad PBUH) are the Pandora's Box, and, anyone can draw any conclusion from these Traditions. This is not the right place to discuss what position the Traditions have in Islam. However, given the nature and point of contention between the two Ahmadiyya Groups, one can safely say that

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criticized Maulvi Mohamed Ali of the Lahore Ahmadiyya Group in an interesting and lengthy discussion. Here, *Al-Fazl* quotes Maulvi Mohammad Ali: "*Anyone who claims prophethood after Muhammad (PBUH) is a prevaricator. And, even a claim of prophethood within the Ummah (the Muslim Community) is also an act of a liar.*" (Al-Nabuwah Fil Islam, p. 115). Hence, according to the leader of the Lahore Ahmadiyya Group, Mr. Mirza becomes a prevaricating liar.

[182]**Note**: This is the first instance in history that the immediate followers and successors, living in the 20th century having around 80 books of a religious leader, cannot decide as to what exactly was the ***claim*** of their leader who died in 1908! On the other hand, none of the Muslim living or dead in the world ever doubts or doubted in the last more than 1400 years as to what was the claim of Muhammad (PBUH).

Mirza's books are a bigger Pandora Box that can be construed the way anyone likes; because, he (Mr. Mirza) used the word *Nabi* (the Prophet) for himself for numberless times. The Lahore Ahmadiyya Group says that, after a lengthy debate, he (Mr. Mirza) had come to terms with Maulvi Abdul Hakeem wherein Mr. Mirza agreed in writing that:

> "… instead of the word *Nabi* (Prophet), the word *Muhaddath* may be considered everywhere and the word *Nabi* (Prophet) may be considered deleted."
>
> (Announcement in *Tabligh-e-Risalah*, Vol. 2, page 95, by Mir Qasim Ali, Qadiani)

In response to this, the Qadian Ahmadiyya Group says:

> "The annulled agreement that you (the Lahore Ahmadiyya Group) rely on was jotted down in February 1892 only to ***appease*** the Muslim. And, verily, the very words "the word *Nabi* (Prophet) may be considered deleted" were written. But, later on, he (Mr. Mirza) experienced the divine revelation like the onslaught of rain wherein he was (divinely) addressed as *Nabi* and *Rasool* (the prophet and the messenger). Then, he did not care a fig for appeasement of the Muslim and he did not bother to confirm his agreement (with Maulvi Abdul Hakeem)[183]. Instead, he used the words *Nabi* (the

[183]**Note**: It behoves only Mr. Mirza (and his followers) not to respect a contract struck with an opposing party. Prophets sent by God, the Last being Muhammad (PBUH), were bestowed with a very elevated character. None among any of the prophets was challenged by his opponents on moral grounds. The point of opposition to a prophet had, as indicated in the Holy Quran, invariably been ***obstinacy*** on the part of his nation. Even before declaration of his Prophethood, Muhammad (PBUH), the Last and the Final Prophet of Islam - in contrast to the Ahmadiyya prophet, Mirza Ghulam Ahmad – had been

> prophet) and *Rasool* (the messenger) in profusion (in his writings)."
>
> (*Farooq*, a Qadiani newspaper, dated: February 28, 1935)

As indicated in detail in Chapter 3, Mirza Ghulam Ahmad scaled the ladder of his claims gradually. His writings contain a variety of claims. In this regard, his son Mirza Basheer-ud-Din Mahmood, the second caliph of the Ahmadiyya, writes:

> "Thus, from the said reference, it is very clear that till the publication of *Teryaqul Qulub* (that started in August 1899 and ended in August 1902), he (Mr. Mirza) believed that he had '*partial'* superiority over the Jesus Christ[184]. And that, when he is called a *prophet*, it is a

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famous for being 'As-Sadiq, Al-Amin' (i.e the Truthful and the Trustworthy). Not even the most bigoted biographers of Muhammad (PBUH) could quote even a single example of dishonesty or falsity on his part. Even those who criticized, like Martin Luther, Voltaire and Ayaan Hirsi Ali, themselves were criticized for their bigotry and lies. Voltaire's misunderstanding of the Quran has very evidently been proved. And, France, along with Martin Luther's Germany, has the biggest conversion-to-Islam rate in Europe.

[184]**Note**: It is the belief of every Muslim that, all the human beings, living or dead, excepting the prophets, even if considered together, cannot match the elevation of character of a prophet. The Holy Quran rates Jesus Christ as one of the very elevated prophets. There are about 71 verses like *(*3 / 45-51) in the Quran that refer to Prophet *Jesus*.

Besides, there is a full chapter (No. 19) in the Holy Quran that has been named after the name of Maryam or Mary, the mother of Jesus Christ. Despite our strenuous efforts, we could not find how the prevaricating character of Mirza Ghulam Ahmad of Qadian is comparable with that of the elevated personage of the Jesus Christ (PBUH).

sort of *partial* prophethood and *defective* prophethood[185]. However, later on, God revealed to him that he was superior to Jesus. And that, he (Mr. Mirza) would not have any *partial* prophethood but would have a (*full*) *Nabuwah* (prophethood),[186] but he was a prophet who was to get prophethood from the blessings of Muhammad (PBUH). Therefore, making a conclusion from any of his writings before 1902 is not valid[187]."

(*Al-Qaulul Faisal*, p. 24, by Mirza Basheer-ud-Din Mahmood Ahmad)

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[185]**Note**: If the readers cannot grasp the terminology used by the Ahmadiyya people, it is not their fault. '**Partial prophethood**' and '**Defective prophethood**' are the terms which have always boggled the readers' minds and set their intellect reeling, forcing them to compare such terms to '***partial truth***' and '***partially honest***' that cannot be, of course, accepted as '***truth'*** or '***honest'***. One may believe that Jesus, for instance, was a Prophet or not. But no sensible person can say that the Jesus Christ (PBUH) was, God forbid, a '**partial prophet**' or '**defective prophet**'. May God save us from such a '***full'*** deceptive use of language!

[186]**Note**: Without tongue in the cheek, we cannot make out such a phrasing from the Ahmadiyya that Mr. Mirza, in the beginning, without revelation from God, started believing that he was a '*partial prophet*' or a '*defective prophet*'. We thank the *ineloquent* God of Mr. Mirza, who, later on, '*revealed'* that he did not have a '*defective prophethood*'. Otherwise, the whole of the Ahmadiyya would have been considered a '***defective Ummah (nation)'***. And, they, the poor lot, could not defend their '*defectiveness'* despite using all sorts of sophistry.

[187]**Note**: It is interesting to note that the followers are deciding about the correctness or otherwise of the *revelations* of their *prophet*. It becomes all the more notable when one realized that Mr. Mirza claims that *Braheen-e-Ahmadiyya* (Volumes 1 to 4, 1880 – 1884 A.D.) was written under *inspiration* from *God*. Here we are not deliberately referring to its volume No. 5.

Both the Ahmadiyya Groups contend like that. The Lahore Ahmadiyya Group presents the pre-1902 claims of Mr. Mirza; whereas, the Qadian Ahmadiyya Group supports their point of view from the post-1902 claims. Regarding the post-1902 claims, they say that only three days before his death (on May 23, 1908), Mr. Mirza wrote a letter to the editor of the newspaper '***Akhbar-e-Aam'***, Lahore, (that was published in its issue, dated: May 26, 1908), and said:

> "I am a prophet as God ordained. If I refute this, I would be a sinner. How can I deny the way God has named me the prophet? I am resolute on this till the time of my death."

In fact, the Lahore Ahmadiyya Group, on the one hand, suffers at the hands of the Qadian Ahmadiyya Group; and, on the other, at the hands of the 'non-Ahmadi' (the Muslim who do not accept Mr. Mirza's leadership in any case). When the Lahore Group debates with the Qadian Group, the latter pesters them with references from Mr. Mirza's post-1902 writings.

But, when they try to work out the kinks with the non-Ahmadi (i.e. the Muslims), they show them (the Lahore Ahmadiyya Group) such low, and ridiculous extracts from Mr. Mirza's writings as defy wisdom, the common sense and the learning. They cannot desert Mr. Mirza, nor can they accept openly the poverty of his writings. They are between two evils: desertion is Scylla and acceptance of Mr. Mirza's lowliness Charybdis.

In view of Mr. Mirza's clear claims, we would not have given any importance to the interpretations of the Ahmadiyya groups. But, it is in view of the limited knowledge of those who do not know the Ahmadiyya, and who fall an easy prey to them that we have explained these interpretations. Besides, these tricky interpretations are based on such ***attributed*** Traditions as are

traditionally accepted by the Muslim *Ulema* too[188]. Therefore, in a debate with the Ahmadiyya, both the common man and the Muslim ***Ulema*** cut a sorry figure. For clarity sake, we have thought it incumbent on us to review the interpretations of both the Ahmadiyya Groups in the light of the Holy Quran. Although, we have already dilated on many of these issues, yet, in order to clarify the issues on the anvil, we need to mention them here[189].

***Nabi* (the Prophet) *without* the Book**

When the Lahore Ahmadiyya Group cannot deny the fact that Mr. Mirza claimed to be a prophet, they try to explain that he (Mr. Mirza) claimed to be a *Nabi* (prophet), not a *Rasool* (messenger). The *difference* between a Nabi and a Rasool, they

[188]**Note**: From the scholarly point of view, there is always a difference between accepting anything "true" and the 'truth'. 'Acceptance' of something may be based on what is commonly found in the society or in the learning circles. Until a proposition or a supposed 'fact' is put on the anvil of time or some solid and unchallengeable basis, wisdom dictates non-acceptance of a 'traditional' truth. From the Islamic and Muslim point of view, the Holy Quran provides the sound basis of the judgement criteria. Judged against the criteria of the Holy Quran, only a scanty number of the Traditions, *attributed* to the Last and the Final Prophet of Islam, Muhammad (PBUH), prove to be sound. Therefore, as the deciding factors in accepting a Hadith to be true or not, we accept only the Holy Quran. Hence, only those Traditions which come up to the criteria of the Holy Quran may be accepted as having been said by Muhammad (PBUH). However, to avoid ambiguity in the current debate, the author, Mr. Perwez, and me, the Translator, have most of the time relied only on the Quran, which is also the only 100% true biography of Muhammad (PBUH) told by God (Allah).

[189]**Note from the Author**: We are not 100% able to bifurcate the claims of both the Groups of the Ahmadiyya, the Qadian Group and the Lahore Group. However, we are presenting them here; because, both the Groups support their notions from the writings of their leader, Mirza Ghulam Ahmad.

try to explain, is that the *Rasool* is the 'holder of the Book' and is called *the explanatory-Nabi*; whereas, a *Nabi* is not 'a holder of the Book' and is called *the non-explanatory-Nabi*. As Mr. Mirza came without 'the Book', he was only a *non-explanatory Nabi*.

First of all, the claim or explanation of the Lahore Ahmadiyya Group that Mr. Mirza claimed only the *prophethood* and **not** the *messengerhood* is WRONG. In the foregoing discussion, we have already explained that he claimed to be the 'holder of the Book', 'the explanatory-*Nabi'* and 'the *Rasool'*[190].

Here are a few repetitions of the previous discussion:

Mr. Mirza wrote:

> "Also understand what *Shariah* is. The one who orders or prohibits through the Divine Revelation and gave a code to his Ummah (the Community) became the holder of Shariah; my revelation contains both the order and the prohibition **(امر و نہی)**."
>
> (*Arbain*, No. 4, p. 6; or, Ruhani Khazain 17, p. 435)

In the Holy Quran, a verse says: **هُوَ الَّذِیۡۤ اَرۡسَلَ رَسُوۡلَہٗ بِالۡہُدٰی وَ دِیۡنِ الۡحَقِّ لِیُظۡہِرَہٗ عَلَی الدِّیۡنِ کُلِّہٖ** "He it is who hath sent His messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religions." (9 / 33)

After quoting the above verse, Mr. Mirza asserted that: "In this revelation, this humble one has been clearly addressed as

[190]**Note**: The reader may please refer to the heading: 'The Prophet as well as the Messenger' under ***Addenda*** in Chapter No. 4; and, to the heading: Mr. Mirza: Holder of Shariah (the Code), in Chapter No. 3.

'Messenger'.[191] (*Ek Ghalti Ka Izala*, page 2; or, Ruhani Khazain, Vol. 18, pp. 206 - 207)

Again in the Holy Quran, it has been said that: **مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ وَالَّذِيْنَ مَعَهٗۤ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ** "Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves." (48 / 29)

After having quoted this verse, Mr. Mirza wrote: "In this divine revelation, I have been named 'Muhammad' as well as 'Messenger'". (*Ek Ghalti Ka Izala*, page 2; or, Ruhani Khazain, Vol. 18, p. 206)

There is another verse in the Holy Quran: **قُلْ يٰۤاَيُّهَا النَّاسُ اِنِّىْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعًا** "Say (O Muhammad): O mankind! Lo! I am the messenger of Allah to you all." (7 / 158)

In this verse, **Prophet Muhammad** (PBUH) has been asked to declare to the humanity, "I am the messenger of Allah to you all."

Mr. Mirza has quoted the above verse, and after the verse what he wrote in *Al-Bushra*, Vol. 2, page 56, is very interesting:

"Say (**O' Ghulam Ahmad**)[192]: O people, I am the

[191]**Note**: I have taken this translation from: 'A Misconception Removed'. It is an English rendering of *Ek Ghalti Ka Izala* (Urdu), published by Islam International Publications, Tilford, Surrey, UK, in 2007.

[192]**Note**: By the way, here Mr. Mirza has given his name as "**Ghulam Ahmad**". We want to remind the reader the discussion about name, given in the beginning of Chapter No. 3 under the headings: **A Separate Name 'Ahmadi'** and '**Ghulam Ahmad'**. The followers of Mr. Mirza insist that Ghulam Ahmad of Qadian had only the name: "*Ahmad*", and, the appellation of Ghulam is only because of the family tradition. But the Ahmadi cannot refute that Mr. Mirza translated the

messenger of Allah to you all."

Let us proceed further.

As said above, first of all, in view of the above quoted extracts, the claim or explanation of the Lahore Ahmadiyya Group that Mr. Mirza claimed only the *prophethood* and **not** the *messengerhood* is WRONG.

Second, the claim that the *Rusul* (the Messengers) were 'the holders of the Book', but the *Anmbiya* (the Prophets) came without 'the Book' is entirely against the teachings of the Holy Quran. In Surah Al-Hadid (57), the verse 25 says: **لَقَدْ اَرْسَلْنَا رُسُلَنَا بِالْبَيِّنٰتِ وَ اَنْزَلْنَا مَعَهُمُ الْكِتٰبَ** "We verily sent Our **messengers** with clear proofs, and revealed with them the Scripture…"

In Surah Al-Baqrah (Chapter 2 of the Holy Quran), the verse No.

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verse (7 / 158) by quoting his name: *Ghulam Ahmad*. Has '***God'*** also stumbled here like Mr. Mirza did the whole of his life?

Another interesting point is that in all of his books Mr. Mirza has grammatically used the 'third person' (he) for Prophet Muhammad (PBUH) which was against his claim that he resurrected as Muhammad (PBUH), Allah forbid! Just for argument sake, even if we refer to Mr. Mirza's books published after 1902, as per insistence of the Qadian Ahmadiyya Group, we find that even in Braheen-e-Ahmadiyya Vol. 5, that Mr. Mirza started writing in 1905 A.D (published posthumously in 1908), he (Mr. Mirza) used the 'third person' for Muhammad (PBUH): see pages 70, 81, 89 etc.; or see pages 89, 106, 116, etc. of Ruhani Khazain Vol. 21. Also see: Nusratul Haq, p. 54, or Ruhani Khazain, Vol. 21, p. 70.

Besides, Mr. Mirza claims not only to be Muhammad (PBUH) (Allah forbid!), but also to be Adam (Braheen-e-Ahmadiyya Vol. 5, p. 62), Mary (Ibid, p. 84), Isa or Jesus (Ibid, p. 84, 85), Noah (Ibid, p. 87), Abraham (Ibid, p. 87), Yusuf or Joseph (Ibid, p. 88), Moses (Ibid, p. 88), David (Ibid, p. 89) etc.

213 reads: كَانَ النَّاسُ أُمَّةً وَّاحِدَةً ۟ فَبَعَثَ اللّٰهُ النَّبِيّٖنَ مُبَشِّرِيْنَ وَمُنْذِرِيْنَ وَ اَنْزَلَ مَعَهُمُ الْكِتٰبَ بِالْحَقِّ "Mankind were one community, and Allah sent (unto them) Prophets as bearers of good tidings and as warners, and revealed therewith the Scripture with the truth."

You have noted that *Surah Al-Hadid* says that all the Messengers have been given 'the Book', and *Surah Al-Baqarah* says that all the Prophets have been given 'the Book'. Therefore, the dogma that the prophets (*Anmbiya*) had come without 'the Book' is an open denial of the Holy Quran. As in Chapter 2, we have already discussed at length the Quranic terms like *Kitab* (the Book), *Nabi* (the Prophet) and *Rasool* (the Messenger), etc. They are not necessary to be repeated here. However, it is necessary to review a few arguments of the Ahmadiyya:

1. They say that Moses and Aaron (PBUT) both were ordained at the same time and both were *Nabi* (the Prophets). Moses was given 'the Book', but Aaron was not given. This proves that a Nabi may come without 'the Book'. The same was the claim of Mr. Mirza.

This argument is a clear manifestation of ignorance of the Holy Quran that says: وَ لَقَدْ اٰتَيْنَا مُوْسٰى وَ هٰرُوْنَ الْفُرْقَانَ وَ ضِيَآءً وَّ ذِكْرًا لِّلْمُتَّقِيْنَ "And We verily gave Moses and Aaron the Criterion (of right and wrong) and a light and a Reminder for those who keep from evil". (21 / 48)

The Holy Quran calls the Books given to the Prophets by the attributes as are underlined above.

At another place, it has been explained in the following words after naming Moses and Aaron (PBUT): وَ اٰتَيْنٰهُمَا الْكِتٰبَ الْمُسْتَبِيْنَ "And We gave them the clear Scripture." (37 / 117)

This proves, without a snippet of doubt, that both Moses and Aaron (PBUT) were 'the holders of the Book'.

2. Second, the Ahmadiyya also argue that a Prophet could (or can) come without 'the Book'.

In fact, as explained in Chapter 2, '*the Book'* is the second name of the '*Divine Revelation'* from God. Both of them are synonymous. The utmost sophistry that can be employed against the Holy Quran is saying that a Prophet could come without 'the Book'. It is just like saying that a messenger can be sent to an addressee without the message.

3. The third argument put forth from their side is based on the Verse No. 44 from Surah Al-Maida (5): **اِنَّآ اَنْزَلْنَا التَّوْرٰىةَ فِيْهَا هُدًى وَّنُوْرٌ يَحْكُمُ بِهَا النَّبِيُّوْنَ الَّذِيْنَ اَسْلَمُوْا لِلَّذِيْنَ هَادُوْا۔** "Lo! We did reveal the Torah, wherein is guidance and a light, by which the Prophets who surrendered (unto Allah) judged the Jews…"

The Ahmadiyya say that here, in the above verse, it has been said that the Prophets of *Bani Israel* (from the lineage of Jacob, PBUH) decided the matter according to the *Torah*, which shows that these Prophets did not have their respective 'Books'. And they decided the matter in line with the *Torah*.

The word *Torah* has created much confusion in the Indian subcontinent. Traditionally, Torah is considered 'the Book' given to Moses, which is *not* correct. Nowhere in the Holy Quran, has the word *Torah* been used only with reference to Moses. As the scholars know, the Bible has two parts: the Old Testament, and the New Testament. The New Testament consists of the (reported) teachings of the Jesus Christ, whereas the Old Testament refers to a 'collection' of 24 'Books' of the Prophets of *Bani Israel* (Prophets from the descendants of Jacob, PBUH). These 24 'Books', called *Tanakh*, a canonical collection of Jewish texts, include only *Five Books* of Moses. The Holy Quran calls this collection of books *Torah* (The Old Testament).

Besides, it also mentions *Suhuf-e-Musa* (the Books of Moses) in (53 / 19) and (87 / 19).

Therefore, where it has been mentioned in the Quran that the Prophets of *Bani Israel* decided a matter in accordance with *Torah*, it means that they made decisions in accordance with their respective '*Books'*, a collection of which is called *Torah* (or, the Old Testament).

The Anti-Quran Dogma Prevailing among the Muslims

But Mr. Mirza and his coterie are not the only culpable lot in this regard. Even the Muslim *Ulema* contend that there is a difference between a *Nabi* and a *Rasool*, *Rasool* being 'the holder of the Book', and the Nabi being 'not a holder of the Book'. (*However, some Ulema have, recently, come to realize this mistake. Hence, they consider Nabi and Rasool, as synonymous terms for any personage including Muhammad (PBUH) who were ordained by God (Allah) to guide his people.* Muhammad (PBUH) was the last of such personages.

On page 10 of his pamphlet '*Fitna Inkar-e-Hadith*', Allama Mohammad Ayub Delvi writes that the Muslim unanimously believe that a *Nabi* (Prophet) may be 'the holder of the Book' or without it.

Some fabricated Traditions *attributed* to Muhammad (PBUH), the maxims, actual or *attributed*, of some renowned Sufis or religious leaders also make a distinction between a *Nabi* and a *Rasool*. For detail on this, one may refer to the September 1961 issue of the '*Tolu-e-Islam*' magazine, Lahore, Pakistan.

In debates with the Muslim *Ulema*, the Ahmadiyya present such Traditions and maxims from the predecessors and ask: If Mr. Mirza is condemnable as a prevaricator because of his claims based on them, what do the *Ulema* think about the predecessors

who actually stated these Traditions and sayings?

To this, unfortunately, the Muslim *Ulema* have no reply. The ONLY reply to this sort of argument is that the only criterion to discern the right from the wrong is the Book of God, the Holy Quran, the only preserved, unaltered 'Divine Revelation' that was sent to the Last and the Final Prophet of Islam, Muhammad (PBUH)[193]. Therefore, whatever is against the Holy Quran is wrong, and whatever is in accordance with it is right and acceptable. The wrong is wrong, no matter to whom it is ***attributed***, Prophet Muhammad (PBUH) or any revered Sufi or whosoever. If something *attributed* to the Prophet is against the Holy Quran or its spirit, it means that the Tradition, or the action or the saying that is *attributed* is wrong in itself; the reason being that Prophet Muhammad (PBUH) was guided by the Divine Revelation from Allah (God) in every matter[194]. But if a maxim or a Tradition or an action that is *attributed* to a revered predecessor is against the Holy Quran or the spirit of the Quran, their remains no doubt that either that saying or Tradition is

[193]**Note**: The Holy Quran, in Chapter 4, verse No. 82, says: **اَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ ؕ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللّٰهِ لَوَجَدُوْا فِيْهِ اخْتِلَافًا كَثِيْرًا** "Will they not then ponder on the Qur'an? If it had been from other than Allah they would have found therein much incongruity." But in the Sufi maxims and the *attributed* Traditions, we find a lot of self-contradictions that led to creation of sects among the Muslim ranks.

[194]**Note**: As far as his (Muhammad PBUH) personal judgements [such as regarding the prisoners of the battle of Badr, or decisions regarding the worldly matters of his followers] are concerned, they are, of course, guidance for us, but they are not the leading principles like the Holy Quran. It is because, in his personal judgements or decisions on worldly matter, he may be right or wrong based upon the arguments presented by the parties appearing before him. That was why Allah (God) asked him (PBUH) and the Muslim at large to consult one another in (worldly) matters: **وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ :** Who (conduct) their affairs by mutual Consultation. (42 / 38)

wrong or the revered predecessor having acted as a human being made a mistake in that matter. And, there is no shame for us to reject that tradition or saying, for nothing is permanent except the Word of God, the Divine Revelation, contained in the Holy Quran only.

Anything wrong can never become right, no matter to whatever revered personage it is *attributed*. Nowhere, the Holy Quran has indicated or alluded to different kinds of *Nabuwah* (the Prophethood), nor is there any sort of distinction between the prophets, to divide them into explanatory-Prophet (who came with a Book) and non-explanatory Prophet (who came without a Book). Such dogmas are contrary to the teachings of the Quran[195]. *Nabuwah* (the Prophethood and contingently the Messengerhood) ended on Muhammad (PBUH). After him, a claim to Prophethood (or Messengerhood) in any form, is no more than prevarication, and an open denial of the teachings of the Holy Quran.

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[195]**Note**: On the contrary, the Holy Quran teaches us not to make any difference between those who were ordained and sent by Allah (God):

1. In Chapter 2, verse No. 285, Allah tells the characteristics of the true believers: **كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۫ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ** "They all believe in God and His angels and His books and His messengers; We make no difference between any of His messengers."

2. In Chapter 3, verse No. 84, it says: **لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ ۫ وَنَحْنُ لَهٗ مُسْلِمُوْنَ** "We make no distinction between one and another among them, and to God do we bow our will (in Islam)."

3. Still at another place in Chapter 4, verse No. 152: **وَالَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖ وَلَمْ يُفَرِّقُوْا بَيْنَ اَحَدٍ مِّنْهُمْ اُولٰٓئِكَ سَوْفَ يُؤْتِيْهِمْ اُجُوْرَهُمْ۔** "And those who believe in God and His messengers and do not make a distinction between any of them - God will grant them their rewards; and God is Forgiving, Merciful."

‘Revelation’ to a Non-Prophetic Person

When the objection is raised to the Ahmadiyya that Mr. Mirza claimed to have been receiving ***divine revelations*** from God, they respond that even the people other than Prophets had been receiving the *Divine Revelations* from Allah (God) and they (the Ahmadiyya) try to support their claim from the Holy Quran!

Let us examine this:

1. In Chapter 28, Verse No. 7, the Holy Quran says: **وَ اَوْحَيْنَآ اِلٰى اُمِّ مُوْسٰٓى اَنْ اَرْضِعِيْهِ ۚ فَاِذَا خِفْتِ عَلَيْهِ فَاَلْقِيْهِ فِى الْيَمِّ وَ لَا تَخَافِىْ وَلَا تَحْزَنِىْ ۔** “And We inspired the mother of Moses, saying: Suckle him and, when thou fearest for him, then cast him into the river and fear not nor grieve.”

2. In Chapter 5, verse No. 111, Allah says: **وَ اِذْ اَوْحَيْتُ اِلَى الْحَوَارِيّٖنَ اَنْ اٰمِنُوْا بِىْ وَ بِرَسُوْلِىْ۔** “And when I inspired the disciples, (saying): Believe in Me and in My messenger…”

The word *Wahi* like any other word carries the literal and metaphorical meanings[196]. In Islamic terminology, it means ‘*the message from God*’ given to His Prophet. Its literal meaning is ‘to send a message to someone (through a messenger)’. Incidentally, as the Prophets carried the ‘Divine Message’ from God to the human beings, they (the Prophets) were also called **رُسُل** *Rusul* (plural of *Rasool*) ‘the Messengers’ or literally speaking ‘the Sent Ones’.

In the above-referred both the verses, the word **اَوْحَيْنَآ** carries the same ***literal*** meanings i.e. Allah (God) sent a Messenger to the mother of Moses and asked her to do so and so, or He sent the

[196]**Note**: Please see Chapter 2, where we have explained the ‘nature’ of *Wahi* (the Revelation) in detail.

message to the disciples of the Jesus through Jesus to do so and so[197]. Hence, according to the Quran, there is no proof that the

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[197]**Note**: In this regard, we want to make the following TWO submissions to the unbiased, thinking minds:

1. The Holy Quran is not a drama or a fiction book which might have recorded every single detail and dialogue or detail of what happened. It is a book of ***signs*** for those who ponder over the ***signs*** (from their Lord, Allah). In this regard, the following verses need attention: **وَ اِنَّ كَثِيْرًا مِّنَ النَّاسِ عَنْ اٰيٰتِنَا لَغٰفِلُوْنَ** "But verily, many among mankind are heedless of Our Signs!" (10 / 92). At another place, it has been said: **. اِنَّ فِى اخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللّٰهُ فِى السَّمٰوٰتِ وَالْاَرْضِ لَاٰيٰتٍ لِّقَوْمٍ يَّتَّقُوْنَ** "Verily, in the alternation of the Night and the Day, and in all that Allah hath created in the heavens and the earth, are Signs for those who fear Him."(10 / 6). And, again: **اَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ اَمْ عَلٰى قُلُوْبٍ اَقْفَالُهَا** "Will they then not meditate on the Qur'an, or are there locks on the hearts?"(47 / 21)

2. Let us consider a few historical facts. Then, we will make conclusion regarding whether Allah (God) made '***Revelation'*** directly to the mother of Moses and the Disciples of Jesus or He sent every time a Prophet to convey His message to the mother of Moses and the Disciples of the Jesus Christ (PBUH). The facts to be kept in view are as follows:

    1) The history of the Twelve Sons of Jacob *(Bani Israel)* begins in the Second Millennium BCE, roughly in the Late Bronze Age (1660 – 1200 BCE).
    2) The name *Israel* first appears in non-biblical sources circa 1209 BCE, in an inscription of the Egyptian pharaoh Merneptah. The inscription is very brief and says simply: "Israel is laid waste and his seed is not". The inscription refers to a people, not to an individual or a nation-state.
    3) Moses delivered the *Bani Israel* from the slavery of the Pharaoh, Ramesses II, who is believed to have reigned between 1279 – 1213 BCE. Some believe that it was Merneptah (Reign: 1213 – 1203), the son of Ramesses II.

4) So, the history of the *Bani Israel* might have started around 1600 BCE or a little before.
5) God sent prophets to every nation, as the Holy Quran says: (16 / 36): **وَلَقَدْ بَعَثْنَا فِيْ كُلِّ اُمَّةٍ رَّسُوْلًا .**
6) As everybody knows, the history of *Bani Israel* is full of the repeated advent of the Prophets (their number estimated between 40000 - 70000), the last of them being the Jesus Christ. Therefore, we have around, minimum, 25 to maximum 44 Prophets, on average, ordained by God, every year, for the various tribes of the *Bani Israel*. The calculation may be: (Prophets = 40000 / 1600. The number 1600 is of the approximate years, from 1600 BCE to the advent of the Jesus Christ).

Let us now make **conclusion:**

1. As far as the *message* to the mother of Moses is concerned, in view of, at least, 25 Prophets (PBUT), on average, ordained, every year, for various tribes of the Bani Israel, there were, at least, 02 Prophets at a time in each of the 12 tribes. Hence, in view of the limited human population in that age, is it **not** possible that God sent one of His Prophets (Messengers) to the mother of Moses to convey His message of consolation to her?

2. As the Jesus Christ (PBUH) was present among his disciples, why must we make the (wrong) inference that God sent 'divine revelation' to each of the Jesus' disciples, estimated around 12 in number? And, while there is a strong possibility that some other prophets might have been contemporary to the Jesus Christ, none can deny the existence of Yahya (PBUH), as per the Holy Quran. He is called John, the Baptist, in the West. Besides, as per Mathew 15 / 24, the Jesus Christ was sent only to 'the lost sheep of Israel'. The same is corroborated by the Holy Quran: **وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ** "The Messiah (himself) said: O Children of Israel, worship Allah, my Lord and your Lord". (5 / 72). Hence why should we assume (wrongly) that God sent individual messages to the companions of the Jesus?

'***divine revelation***' was sent to any person other than a Prophet; and, this has stopped with the end of Prophethood on Muhammad (PBUH).

This is called the Finality of the Prophethood (and, contingently, the Finality of Messengerhood; because, the latter title is contingent upon the former one i.e. Prophethood).

Interlocution with God

They also assert that although Prophethood has ended, yet interlocution with God continues on, saying that interlocution with God is the blessing of God for humanity, how can He stop His blessings to His creations?

This is only a form of sophistry that carries no reality in *Deen* (the *Code of Life*). In order to support their argument, they again present the maxims or sayings of the revered Sufis. But, as we have already said, in Deen, the authority is the Word of God (as said in the Holy Quran: 9 / 6 or 48 / 15) not the word of man. When we recite the Holy Quran, God (Allah) is conversing with us[198], because it is *Kalam Ullah* (the Word of God). Does there remain any other need of interlocution, when the Holy Quran has declared itself 'unchangeable', and 'perfect'. Definitely, it means

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So the conclusion is that what the Holy Quran says is 100% true: **وَ اِنَّ كَثِيْرًا مِّنَ النَّاسِ عَنْ اٰيٰتِنَا لَغٰفِلُوْنَ** "But verily, many among mankind are heedless of Our Signs!" (10 / 92). **And**: **وَ اِنَّ كَثِيْرًا لَّيُضِلُّوْنَ بِاَهْوَآئِهِمْ بِغَيْرِ عِلْمٍ. اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِالْمُعْتَدِيْنَ** "But lo! many are led astray by their own lusts through ignorance. Lo! thy Lord, He is best aware of the transgressors." (6 / 119)

[198]**Note**: As Allah (God) is ***conversing*** with human beings through the Holy Quran, that is why it has been commanded in the Holy Quran: **وَ اِذَا قُرِئَ الْقُرْاٰنُ فَاسْتَمِعُوْا لَهٗ وَاَنْصِتُوْا لَعَلَّكُمْ تُرْحَمُوْنَ** "And when the Qur'an is recited, give ear to it and pay heed, that ye may obtain mercy." (7 / 204)

that there remains no need for any further interlocution from God[199]. The Quran said (6 / 116): **وَتَمَّتْ كَلِمَتُ رَبِّکَ صِدْقًا وَّ عَدْلًا ؕ لَا مُبَدِّلَ لِکَلِمٰتِہٖ ۔** "Perfected is the Word of thy Lord in truth and justice. There is naught that can change His words."

But, the Ahmadiyya (and some pseudo-Sufis) contend that if interlocution is 'limited' only to the Quran, there remains no spiritual food for the humanity[200]. Interesting! As indicated in the Quran, the infidels who opposed Prophet Muhammad (PBUH) also raised similar objections: **اَوَ لَمْ یَکْفِہِمْ اَنَّاۤ اَنْزَلْنَا عَلَیْکَ الْکِتٰبَ یُتْلٰی عَلَیْہِمْ** "Is it not enough for them that We have sent down unto thee the Scripture which is read unto them?" (29 / 51)

We are not concerned here what those infidels might have replied (or, they ever dared to reply) to this verse of the Holy Quran; however, Mr. Mirza and his clique (and some of the quasi-*Sufis*) declare at the beat of drum and from the house-top: Yes! This Quran is not enough to meet the spiritual needs of the world. What we bring through our '*interlocution'* and '*intuition'* with (their supposed) *God* would be *necessary* and *enough* to meet this need. To them what was brought by Muhammad (PBUH) is not enough. But, what they bring is *enough* to be ***enough.***

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[199]**Note**: Does anyone who claims to have interlocution or intuition from Allah want to bring a ***new*** 'message'? Only if someone denies that the message of the Quran is **not** perfect: **اَلْیَوْمَ اَکْمَلْتُ لَکُمْ دِیْنَکُمْ وَاَتْمَمْتُ عَلَیْکُمْ نِعْمَتِیْ وَرَضِیْتُ لَکُمُ الْاِسْلَامَ دِیْنًا** (5 / 3), **not** safe: **اِنَّا نَحْنُ نَزَّلْنَا الذِّکْرَ وَاِنَّا لَہٗ لَحٰفِظُوْنَ** (15 / 9), or he wants to meets the challenge given by the Quran: **قُلْ فَاْتُوْا بِسُوْرَۃٍ مِّثْلِہٖ وَ ادْعُوْا مَنِ اسْتَطَعْتُمْ مِّنْ دُوْنِ اللّٰہِ اِنْ کُنْتُمْ صٰدِقِیْنَ** (10 / 38), he (like the leader of the Ahmadiyya, Mr. Mirza) can dare to 'assert' having received new *messages* or *intuitions*.

[200]**Note**: By the way, whom the Quran has been revealed for? For the animals, or for the human beings? If this Code of Life has been revealed for the human beings, what other sort of spiritual food, are they looking for?

For such a people, the Holy Quran said: **وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۖ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ** "And when Allah alone is mentioned, the hearts of those who believe not in the Hereafter are repelled, and when those (whom they worship) beside Him are mentioned, behold! they are glad." (39 / 45)

It is evident that the 'those', underlined above are the same who are believed to 'interlocute' or who assert to interlocute with God.

Certainly, such a lot of people is out of the ambit of Quranic Islam. They may, however, concoct their '*desired Islams*' as many times as they like in order to grind their axes.

Argumentation for the Predictions of Mr. Mirza

The Ahmadiyya present Mr. Mirza's *predictions* in order to support his claim of *interlocution*, saying that making so many prophesies is not possible without having knowledge from God.

Prediction means telling beforehand about the happening of an event. It is called 'knowledge of the unseen'. About 'knowledge of the unseen', the Holy Quran says **اِنَّمَا الْغَيْبُ لِلّٰهِ** "(The knowledge of) the unseen belongs only to Allah (10 / 20).

At another place, it is explained as: **قُلْ لَّا يَعْلَمُ مَنْ فِى السَّمٰوٰتِ وَ الْاَرْضِ الْغَيْبَ اِلَّا اللّٰهُ** "Say (O Muhammad): None in the heavens and the earth knoweth the Unseen save Allah." (27 / 65)

Even those who were sent by Allah (i.e. the Prophets) did not know the unseen on their own. It was Allah (God) Who apprised them of the unseen (events). Through Muhammad (PBUH), it has been declared in the Holy Quran (6 / 50): **قُلْ لَّآ اَقُوْلُ لَكُمْ عِنْدِىْ خَزَآئِنُ اللّٰهِ وَلَآ اَعْلَمُ الْغَيْبَ وَلَآ اَقُوْلُ لَكُمْ اِنِّىْ مَلَكٌ ۚ اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰٓى اِلَىَّ .** "Say: "I tell you not that with me are the treasures of Allah

nor do I know what is hidden (the unseen) nor do I tell you I am an angel. I but follow what is revealed to me."

However, Allah (God) bestows the knowledge of the unseen on His messenger. The Holy Quran says (3 / 179): **وَمَا كَانَ اللّٰهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلٰكِنَّ اللّٰهَ يَجْتَبِىْ مِنْ رُّسُلِهٖ مَنْ يَّشَآءُ** "And it is not (the purpose of) Allah to let you know the unseen. But Allah chooseth of His messengers whom He will, (to receive knowledge thereof)."

At another place (72 / 26-27), it is said: **عٰلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلٰى غَيْبِهٖٓ اَحَدًا** "(He is) the knower of the Unseen, and He revealeth unto none His secret" **اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ** "Save unto every messenger whom he hath chosen."

And, it is an open secret that a Prophet was informed of the unseen through the *Divine Revelation*. Therefore, whatever Muhammad (PBUH) was informed of the unseen, he was also told that: **تِلْكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهِ اِلَيْكَ** "O Muhammad, This is of the tidings of the Unseen which We inspire in thee." (12 / 102) & (3/ 44)

As the *interlocution* or inspiration or '*Divine Revelation*' or *acquisition of knowledge* of the *unseen* from God (Allah) has come to an end, it has been declared in the Holy Quran: **وَمَا تَدْرِىْ نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ؕ وَمَا تَدْرِىْ نَفْسٌۢ بِاَىِّ اَرْضٍ تَمُوْتُ** "No soul knoweth what it will earn tomorrow, and no soul knoweth in what land it will die." (31 / 34)

The foregoing discussion, in the light of the Holy Quran, makes it clear that any person who claims that he has (certain) knowledge of the unseen (of tomorrow, it is called prediction), he either claims to be a Prophet (and contingently a Messenger from God), because the Holy Quran says that the knowledge of the unseen is given only to the Prophets (from Allah), or he is challenging God (Allah) despite His declaration in the Holy

Quran that none knows the *certain* knowledge of tomorrow (the unseen). But, the claimant defies it and says that he knows the *certain* knowledge of tomorrow, not only of tomorrow but also of the years to come[201]. Here the Ahmadiyya are trapped in a

[201]**Note**: We are not concerned here with the precarious predictions made by the astrologers or palmists etc. Theirs are only conjectures and guesses which may, accidently or perchance, come true. Anything, predicted by an astrologer, may or may not happen. If it happens, he becomes reputed. Otherwise, no one cares a fig about him.

The 'knowledge of the unseen' that the Holy Quran is discussing here is not demarcated as to what type of knowledge the Quran is talking about. Besides, this knowledge of the Unseen were the *news*, not the *prophecies* about the *unseen* events. Here, we should not forget the contemporary level of knowledge of the human beings in the fields of scientific research in the age of a Prophet. As far as 'knowledge' is concerned, it is a relative term, relative to the present scheme of things, level of human discoveries, level of human development, and level of scientific developments etc. The ***tomorrow*** that the verse (31 / 34), quoted above, has discussed is a ***relative*** term in such verses of the Holy Quran.

Knowledge of 'the world of nature' depends on the discoveries made in the field of various natural sciences. This side of knowledge is very clear to us. However, in this verse, it is not the natural science that is on the anvil, it is the human world, the world of intentions, heart, mind, the world of constant thinking, etc. The second issue discussed in the said verse is the knowledge as to where one may die. None can know it, for a human being is not a programmed machine; it is subject to millions of internal and external factors. To understand this point, what we need to understand is that, if not planned, none knows as to whom he or she would meet tomorrow and where. And, what (psychological) impact this 'meeting' may create on each party. It is this type of tomorrow that has been discussed in the verse; and, (time and place of) *death* is as unpredictable as this type of tomorrow.

On the other hand, if we look at the 'predictions' made by Mr. Mirza, they are no more than those made by an astrologer or a palmist. His predictions given in Chapter 4 (Addenda) under the heading:

dilemma. They do not profess Mr. Mirza to be a *Rasool* (Messenger); but, accept his claim of being capable to make (certain) *predictions*. For this, they present a strange argument.

The Holy Quran says: **اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ اَلَّا تَخَافُوْا وَ لَا تَحْزَنُوْا وَ اَبْشِرُوْا بِالْجَنَّةِ الَّتِىْ كُنْتُمْ تُوْعَدُوْنَ.** "Lo! Those who say: Our Lord is Allah, and afterward are upright, the angels descend upon them, saying: Fear not nor grieve, but bear <u>good tidings</u> of the paradise which ye are promised." (41/30)

The Ahmadiyya say: Look! Here God says that the angels descend on the righteous people and mentions glad tidings for them. The very <u>glad tidings</u> are the *predictions*.

However, the very claim regarding the 'nature' of the angels and their 'tidings' becomes something that is uncertain; because, the

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'***Predictions by Mr. Mirza***' and '***Predictions about the Opponents' Deaths***' and '***The Episode of Mohammadi Begum***' are only a few examples in this regard.

It is pertinent to mention here that in the physical world, knowledge is something different from knowledge of the Divine Revelation. Regarding the physical world, the Holy Quran says: **وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا** "And He taught Adam the nature of all things" (2:31). At another place, in Chapter 88, verses 17 – 20, it says:

> 17. Do they not look at the Camels, how they are made?-
> 18. And at the Sky, how it is raised high?-
> 19. And at the Mountains, how they are fixed firm?-
> 20. And at the Earth, how it is spread out?

Why the Quran is inviting the human beings to ponder over the universal phenomena? It is because: **وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ** "And He has subjected to you as from Him all that is in the heavens and on earth: behold in that are Signs indeed for those who reflect." (45 / 13)

angels pertain to the domain of metaphysics. We cannot be 100% certain about their *matter* and <u>*the essence of the way they work*</u>. Whatever, the Holy Quran has said about their *actions* and *characteristics*, we (the Muslim) believe in them. For example, they bring *glad tidings* to the righteous; but, *what* they do to the deniers, the Quran says: **وَلَوْ تَرٰٓى اِذْ يَتَوَفَّى الَّذِيْنَ كَفَرُوا ۙ الْمَلٰٓئِكَةُ يَضْرِبُوْنَ وُجُوْهَهُمْ وَ اَدْبَارَهُمْ ۚ وَذُوْقُوْا عَذَابَ الْحَرِيْقِ** "If thou couldst see how the angels (at the time of death) receive those who disbelieve, smiting their faces and their backs and (saying): Taste the punishment of burning!" (8 / 50)

The dying infidels are or may be before our naked eyes; but, *what the angels do with them*, we cannot observe it, nor a Prophet could observe it, nor can a dying person describe this to us (the living). In the verses like this one, the Holy Quran narrates the essence of the metaphysics, what is beyond our sensory perceptions. For us[202], it is enough to comprehend that faith and perseverance in it usher in the absence of fear and melancholy, and assures us of the eternal abode in the Paradise. But, infidelity and refutation of it bring about dejection and despair with an everlasting abode in the Hell.

Besides, in the said verse (41 / 30) what the angels impart unto the righteous is <u>*good tidings*</u>; the verse does not connote or say that the angels convey knowledge of the <u>*unseen*</u>. These good

[202]**Note**: If we go into the domain of Sufism, in the early 9th century, Ma'ruf Karkhi described Sufism as an 'Appreciation of Divine Realities' as Dr. Iqbal quoted in his: *The Development of Metaphysics in Persia*, p.99, (Published by Sang-e-Meel Publications, Lahore, Pakistan, Edition 2004). However, the *Ultimate Reality* which is a part of the metaphysics is ***impersonal*** (Ibid. p.103). With the limited perceptive powers (five external and five internal senses), human beings are not capable of experiencing the essence of metaphysics in ***this*** world. To be 100% *certain* about their experience of the supersensory facts, they have to transcend the <u>*limits*</u> of these faculties i.e. they have to die.

tidings bring about a psychological change; because, in the other verses where God mentions of help to the faithful (e.g. in the Battle of *Badr*), it is the similar type of *change*: **وَمَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰی لَكُمْ وَلِتَطْمَئِنَّ قُلُوْبُكُمْ بِهٖ** "Allah ordained this only as a message of good cheer for you, and that thereby your hearts might be at rest." (3 / 126)

But on the other hand, the angels depress the infidels: **اِذْ يُوْحِیْ رَبُّكَ اِلَى الْمَلٰٓئِكَةِ اَنِّیْ مَعَكُمْ فَثَبِّتُوا الَّذِيْنَ اٰمَنُوْا ؕ سَاُلْقِیْ فِیْ قُلُوْبِ الَّذِيْنَ كَفَرُوا الرُّعْبَ** "When thy Lord inspired the angels, (saying:) I am with you. So make those who believe stand firm. I will throw fear into the hearts of those who disbelieve." (8 / 12)

We see that ***nowhere*** it has been said that the angels impart the *knowledge of the unseen*.

As explained above, the knowledge of the unseen ***was*** imparted to the Prophets through *Divine Revelation*. Mr. Mirza knew this. That was why he claimed that he received *these news* through divine revelation. About these predictions, he said:

> "God had revealed unto me that there would be intense rains, houses will become rivulets; and, earthquakes will follow them. Therefore, before these rains, the '*revelation'* was published in *Badr* and *Al-Hakam*."[203]
>
> (*Haqeeqatul Wahi*, p. 364; or Ruhani Khazain, Vol. 22, p. 378)

[203]**Note**: Now-a-days, such conjectures are part of the meteorological knowledge. Even if Mr. Mirza had not revealed this GRAND revelation, rains and earthquakes were to happen. They are part of natural phenomena. And, they still happen. In 2005, the northern areas of Pakistan, suffered a very severe and disastrous earthquake. And this one was far more severe than the ones that happened during lifetime of Mr. Mirza. No pseudo-*prophet* had predicted about it.

We are not going to discuss here that the 'intense rains' and the 'earthquakes' are natural phenomena that are but natural to happen. What we are concerned here is that the *knowledge of the unseen* was imparted (as in the verse 3 / 179, quoted above) to the *Rusul* (the Messengers, or, literally, the Sent Ones). Therefore, if Mr. Mirza claimed the *knowledge* of the *unseen* through *divine revelation*, his claim was that of the *Messengerhood* (i.e. he claimed that he was sent by Allah).

The Blessed (Ones)

To justify Mr. Mirza's claim of prophethood, the Ahmadiyya community presents the argument that in the First Chapter of the Quran, Surah Al-Fatiha (The Opening), the prayer that the Muslims have been taught is: اِہۡدِ نَا الصِّرَاطَ الۡمُسۡتَقِیۡمَ ۙ صِرَاطَ الَّذِیۡنَ اَنۡعَمۡتَ عَلَیۡہِمۡ "Show us the straight path, the path of those whom Thou hast favoured…." (1 / 5-6).

And, the Ahmadiyya continue, that in Surah Al-Nisa (The Women) (4 / 69), it has been said: وَمَنۡ یُّطِعِ اللّٰہَ وَالرَّسُوۡلَ فَاُولٰٓئِکَ مَعَ الَّذِیۡنَ اَنۡعَمَ اللّٰہُ عَلَیۡہِمۡ مِّنَ النَّبِیّٖنَ وَالصِّدِّیۡقِیۡنَ وَالشُّہَدَآءِ وَالصّٰلِحِیۡنَ ۚ "Whoso obeyeth Allah and the messenger, they are with those unto whom Allah hath shown favour, of the Prophets and the saints and the martyrs and the righteous."

After having presented only this part of the verse, the Ahmadi say: Look! Here, it has been said that those who obey God and His messenger would be with the Prophets, meaning that by obeying God and His *Rasool* (the Messenger), one may be included in the list of the *Anmbiya* (the Prophets).

Mirza Basheer-ud-Din Mahmood Ahmad, the second caliph of the Ahmadiyya, in his Tafseer-e-Sagheer translated this verse as: "They will be counted among those blessed by Allah." (That is, one can become a *prophet*.)

In this regard, the following points need attention:

1. As already explained in Chapter 1, prophethood is **not** something that can be acquired with any human effort like obedience to God and his Messenger (regardless who: Muhammad, or Jesus Christ, or Moses etc. PBUT). It is exclusively a gift from God. With His (free) will, He bestowed the *Investiture of Prophethood* on His selected people (who subsequently and contingently were called the *Messengers* when they were *sent* to any nation). See the Holy Quran: (4 / 11 & 6 / 124).

2. What the verse (4 / 69), given above, says is that those who obey Allah and his Rasool (the personage s*ent*) will be in the *company* of the Prophets, the Truthful, the Martyrs and the Pious. And, it has been explained further in the last words of the verse (4 / 69): **وَحَسُنَ أُولَٰئِكَ رَفِيقًا:** "(And) what a beautiful fellowship (or company)!"

   The meaning is clear. They would have the *companionship* of the Prophets and the other people. The verse does not mean that they would also **become *Prophets*.** After the Finality of the Prophethood (and contingently, the Finality of Messengerhood), one can become a *mumin* (a perfect Muslim), a truthful, a martyr, a pious etc. but NOT a prophet. One could not become a prophet out of one's will even before the Finality of the Prophethood was declared. A person was only divinely *selected* for this blessing. But, after the declaration of the Finality of the Prophethood

(contingently that of the Messengerhood) in the Quran (33 / 40), this possibility has ended[204].

3. If in the company of the Prophets, one can become a prophet, it is worth considering what the Quran says here: **... مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ وَ الَّذِيْنَ مَعَهٗۤ** "Muhammad is the messenger of Allah. And those with him…" (48 / 29)

If we accept the Ahmadiyya argument (that one becomes what one keeps company with), we, the Muslim, as well as the Ahmadiyya, have to accept that all the Companions of Muhammad (PBUH) (being in the category of **وَ الَّذِيْنَ مَعَهٗۤ**) were *prophets*. Is the Ahmadiyya cult ready to accept this?[205]

As said above, the prayer of the righteous people that: "Show us the straight path, the path of those whom Thou hast favoured…." (1 / 5-6), means that: We want to tread the footsteps of those in order to reach the destination and be in their company.

For those who are (or would be) bereft of this company, the Quran says: **وَ يَوْمَ يَعَضُّ الظَّالِمُ عَلٰى يَدَيْهِ يَقُوْلُ يٰلَيْتَنِى اتَّخَذْتُ مَعَ الرَّسُوْلِ سَبِيْلًا** "On the day when the wrongdoer gnaweth his hands, he will say: Ah, would

[204]**Note**: Now, even Allah (God) would not (3/9: **إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ**) make anyone a prophet. In Chapter No. 6, verses: 114-115, say: **وَ الَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْلَمُوْنَ اَنَّهٗ مُنَزَّلٌ مِّنْ رَّبِّكَ بِالْحَقِّ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَّ عَدْلًا ؕ لَا مُبَدِّلَ لِكَلِمٰتِهٖ .** "They know full well to whom We have given the Book that it hath been sent down from thy Lord in truth. Never be then of those who doubt. The Word of thy Lord doth find its fulfillment in truth and in justice: none can change His Words."

[205]**Note**: Even if the Ahmadiyya cult accepts this to grind their axe, the Muslim, on the other hand, will never accept this, and will never have faith in this, as it is against the Quran and its spirit.

that I had chosen a way together with the messenger (of Allah)!"

4. And, the last, but not the least: If someone becomes what one keeps company with, the Holy Quran says at various places: اِنَّ اللهَ مَعَ الصّٰبِرِيْنَ (2 / 153) "Verily, God is with those who are patient". And, at another place: اِنَّ اللهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ ہُمْ مُّحْسِنُوْنَ ۔ "Lo! Allah is with those who keep their duty unto Him and those who are doers of good." (16 / 128).

So, according to the arguments of the Ahmadiyya, 'the patient' and the 'doers of good' must have become GOD!

You see how the Ahmadiyya try to catch at a straw but the very straw becomes the last straw on the back of their weak and lame camel!

Let us proceed to the next topic.

Muhaddithiyat[206](محدثییت)

In the beginning, Mr. Mirza said that his claim was not of prophethood but that of Muhaddithiyat[207] (i.e. being a specialist in the Islamic Traditions or the sayings ***attributed*** to Muhammad, PBUH). The Lahore Ahmadiyya Group presents it forcefully. Let us examine the background and the basis for this claim. This discussion has also been described in the last chapter of my book: *Shahkar-e-Risalat*.

There is no mention of the word *Muhaddith* in the Holy Quran. When it was objected that as the word *Muhaddith* was not mentioned in the Quran, what was the basis of his (Mr. Mirza's)

[206]**Note**: A *Muhaddith* is a specialist in the Knowledge of Hadith, Islamic Traditions. And Muhaddithiyat is a state of being *Muhaddith*.
[207]**Note**: Please see Chapter 3 for evolutionary claims of Mr. Mirza.

claim? He replied:

> "Why do not you ponder over the Quran and why do you make a mistake when you think. Do not you know that it is proved in *Sahihain* (*Sahih Bukhari* and *Sahih Muslim*) that Muhammad (PBUH) has already mentioned the glad tidings for the *Ummah* that *Muhaddiths* will be born in this Ummah as they were born in the previous ones? And, the *Muhaddiths* (with stress on 'd') are those who experience divine dialogue and interlocution. And you know that the *Qira'at*[208] of Ibn-e-Abbas mentions that: **وما اَرسلنا من قبلک من رسول ولانبی و لا محدث۔۔۔** (till end)[209]. Thus, according to this verse, that even Bukhari has mentioned, the 'intuition' of the *Muhaddith* is positively proved and it (the intuition) is free of interpolations from the Satan."[210]
>
> (*Braheen-e-Ahmadiyya*, No. 4, p. 547, Note 4 within the Footnote; or, Ruhani Khazain, Vol. 1, p. 655)

Have you noted the '**verse**' that Mr. Mirza presented in support of his claim? Not the one that is in the Holy Quran, found in every Muslim household, and which is authentic, unchanged, unchallenged since it was revealed by Allah (God) to

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[208]**Note**: The Arabic word ***Qira'at*** literally means *the readings*. However, in Islam, terminologically, it means the *method* of recitation of the Holy Quran.

[209]**Note**: The said Arabic text means: And the Messenger, the Prophet, and the Muhaddith that We sent before you…

[210]**Note**: Abū 'Abd Allāh Muḥammad ibn Ismāʿīl **(**July 810 – September 870 A.D.), commonly referred to as **Imam Bukhari**, was a Persian Islamic scholar, who was born in Bukhara (now in Uzbekistan). He authored a collection of Hadiths, known as *Sahih al-Bukhari*, regarded by Sunni Muslims as one of the most authentic collections of Hadiths.

Muhammad (PBUH). Instead, Mr. Mirza has presented a '*verse'* that is found in '*Qira'at* Ibn-e-Abbas'.

In my article, published, January 1974, in the monthly ***Tolu-e-Islam***, I attracted the attention of the Ahmadiyya to the above-said claim of Mr. Mirza, indicating that he supported his claim with a ***fabricated proof***, which is not found in the Holy Quran. In response, the *Paigham-e-Sulh* (representative of the Lahore Ahmadiyya Group) in its issue dated January 23, 1974, said: "The "difference in *Qira'at*" means: '***interpretation*** of these verses'. '*Qira'at* Ibn-e-Abbas means that according to this *Qira'at*, *Muhaddith* is also connoted in this verse."

This reply from the *Paigham-e-Sulh* was so outrageously ***wrong*** that I had to write down a well-documented lengthy article that was published in ***Tolu-e-Islam*** issue dated: March 1974. In view of the importance of the topic, I am quoting an extract here:

Quote:

> "*Even a beginner in the Arabic language knows that 'Qira'at' means 'reading'*[211]*, not 'exegesis or construal'. When we say, 'Qira'at Ibn-e-Abbas', it means that he used to recite*[212] *this verse like this. And, the way he read the verse is recorded in the manuscript of the Quran*

[211]**Note**: Difference in *Qira'at* is concerned with the difference in the way of *pronouncing* and *intoning* a word. It is just like the difference between the British and the American *pronunciation* of the English language.

[212]**Note**: *Qira'at* means 'the way we intone and pronounce the Arabic text of the Quran'. It does **not** contain any change in words in the text. The Holy Quran has used this word in the following verse (7 / 204) and it means 'reading or reciting': وَ اِذَا قُرِئَ الْقُرْاٰنُ فَاسْتَمِعُوْا لَهٗ وَاَنْصِتُوْا لَعَلَّكُمْ تُرْحَمُوْنَ "And when the Qur'an is **recited**, give ear to it and pay heed, that ye may obtain mercy."

attributed *to him. Ibn-e-Abbas's interpretational traditions are separate from this* ***attributed*** *manuscript. The verse under discussion is mentioned, not in his interpretations, but in the manuscript attributed to him. Therefore, calling the 'manuscript' the exegesis is an open act of cheating. The Arabic word (***قرَات*** Qira'at) has been used in the Holy Quran as '****verb'****, whereas in the books of Hadith as 'reading' or 'recitation' as a* ***noun****. In Sahih al-Bukhari, a chapter is named: 'Madat al-Qira'at' wherein, under the heading 'Qira'at-e-Rasoolullah', it has been mentioned that Muhammad (PBUH) recited the Holy Quran at a slow pace and pronounced the words very clearly. In Sahih al-Bukhari, under 'Kitab Fazail-e-Quran' a tradition is attributed to Umar (RA), the Second Caliph of Islam, wherein he said: "I heard Hisham bin Hakeem (Ibn-e-Hazaam) reading Surah Al-Furqan. I heard his Qira'at; he was reading many such words as the Prophet of Allah had not recited to me…*

These clarifications are enough to explain that 'Qira'at' means 'reading' or 'recitation', not 'interpretation'. By the way, is not it a sheer ***interpolation*** *if we interpret the verse of the Quran (22 / 52) as follows?*

The Verse:

وَمَآ اَرۡسَلۡنَا مِنۡ قَبۡلِکَ مِنۡ رَّسُوۡلٍ وَّلَا نَبِیٍّ .

"Never sent We a messenger or a Prophet before thee…"

The Interpretation *with interpolation***:**

وَمَآ اَرۡسَلۡنَا مِنۡ قَبۡلِکَ مِنۡ رَّسُوۡلٍ وَّلَا نَبِیٍّ و لا محدث .

"Never sent We a messenger or a Prophet or a

Muhaddith before thee…"

> *Clearly, we can see that the underlined word is not a part of the Quranic text. Muhammad (PBUH) recited 'Rasool and Nabi'. Which of these two words (Rasool, Nabi) means 'Muhaddith'? And, if this is 'interpretation', what is, then,* ***interpolation****?"*

Unquote

After this, I gave an example of the 'difference in *Qira'at'* attributed to Ibn-e-Abbas. I wrote: After giving a detail of sexual relations between man and woman as given in Surah Al-Nisa, the Holy Quran talks about those relations with whom sexuality is *haram* (against the tenets of the Quran) (4 / 24): **وَاُحِلَّ لَكُمْ مَّا وَرَآءَ ذٰلِكُمْ اَنْ تَبْتَغُوْا بِاَمْوَالِكُمْ مُّحْصِنِيْنَ غَيْرَ مُسٰفِحِيْنَ ؕ فَمَا اسْتَمْتَعْتُمْ بِهٖ مِنْهُنَّ فَاٰتُوْهُنَّ اُجُوْرَهُنَّ فَرِيْضَةً** "*And lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in marriage, not committing fornication. Then as to those whom you profit by (by marrying), give them their dowries as appointed.*" (Translation by Maulvi Mohammad Ali Lahori, Lahore Ahmadiyya Group)

The Sunni Muslims call this contract of marriage *Nikah*. It is an everlasting contract that ends only in case of death or divorce. On the other hand, the Shiite Muslims are convinced of ***Mut'ah***; it is a contract whereby a man and woman decide to lead (sexual) life till a pre-defined term; the woman is paid for this period of time. To the Sunni Muslims, this type of contract is *haram* (unlawful).

After this introduction, let us move forward. To the Sunni Muslims, Abdullah Ibn-e-Abbas is a highly respected companion of Prophet Muhammad (PBUH). In the *manuscript* of the Quran, ***attributed*** to him, the above-said Verse (4 / 24) reads as follows, with the addition of the underlined words:

....فَمَا اسْتَمْتَعْتُمْ بِهٖ مِنْهُنَّ اِلٰی اجلٍ مسمّٰی .....

".....for the benefit you want to have till a fixed term....."

It means that in the said manuscript the underlined words - **اِلٰی اجلٍ مسمّٰی** – have been added to the verse (4 / 24) of the Quran, making *Mut'ah lawful*. Let us see that after this addition, what Abdullah Ibn-e-Abbas says. In Tafseer-e-Tabri, the most relied on by the Sunni Muslims, the following extract is given:

> "Abu Nazra related: 'I asked Ibn-e-Abbas about Mut'ah. He said, "Do not you recite Surah Al-Nisa?" I said, "Why not?" He said, "Do not (you) recite the verse therein **فَمَا اسْتَمْتَعْتُمْ بِهٖ مِنْهُنَّ اِلٰی اجلٍ مسمّٰی** ." I said, "No. If I read like that, why had I asked you?" Ibn-e-Abbas said, "You must know that the whole verse is like that." In the tradition related by Abdal Aala, a similar tradition is reported by Abu Nazra. In a third tradition, it is reported by Abu Nazra, "I read this verse, **فَمَا اسْتَمْتَعْتُمْ بِهٖ مِنْهُنَّ** in presence of Ibn-d-Abbas. Ibn-e-Abbas said, "**اِلٰی اجلٍ مسمّٰی**". I said, "I do not read like that." He said, "By God! It was revealed like that."

We ask the Ahmadiyya, "Have you understood what 'the difference in *Qira'at'* is?" Will you still insist that 'difference in Qira'at' means 'difference in *interpretation"*?

In response to these objections, the Ahmadiyya contend that when the Muslim *Ulema* also accept this ***tradition***, why only Mr. Mirza is condemned for this?

However, here the question is not regarding what the Muslim *Ulema* accept or not. The question debated here is *that a person (Mirza Ghulam Ahmad of Qadian) claims* that he is ordained and sent by God; that, he receives *divine revelation* from God and that he has been ordained *to put the Muslim on the right path*,

cleansing them of the wrong traditions and customs; **but**, on the other hand, he (Mr. Mirza) himself is relying on a ***wrong*** and fabricated tradition only to prove his ordaining by God; a tradition that, if accepted, proves that the Holy Quran has been interpolated!

Of course, the Devil can quote Scriptures to grind his axe! Let us proceed further.

***Mahdi* or *Imam* of the Last Age**

Mr. Mirza has claimed to be the *Imam Mahdi* (the Guided *leader*) or the Imam of the Last Age (leader of the Last Age). Both these terms are, basically, from the *Imamia* Group of the Shiite Muslims. They believe that their Twelfth Imam hid himself in a cave in Iraq, and he would appear near the Day of Judgment. They call him '*Imam Mahdi'* or 'Imam of the Last Age'.

The same belief is being followed by the Sunni Muslims also. The only difference is that the Sunni's Imam Mahdi is not related to any 'cave in Iraq'. He would appear only to set the Muslim house in order.

Mr. Mirza of Qadian claimed that he was the same *Imam*. In Chapter 2, we have already dilated upon the belief of '***the Promised One***' under the heading: '*The Dogma Regarding Imam to Come*'. Hence, there is no need of repetition. This dogma of '*a leader to come*' is found in every religion of the world except the Quranic Islam.

The Holy Quran by having described Muhammad (PBUH) as "the Last of the Prophets" (33 / 40) has ended the dogma of 'the Promised One'. The Quranic declaration of "the Finality of the Prophethood" means that the personage who '*was to come*' has come. Now stop waiting for anyone. No *Mahdi* has been

mentioned in the Quran.

Mr. Mirza lied in order to support his claim of being Mahdi, said:

> "It is written in ***Bukhari***[213] that there will be a call from the heavens saying: **هذا خليفتہ اللہ المہدی** [214]. Now think of the great level of this Hadith, a Hadith that is recorded in the book called the most authentic book after *the Book of God*[215]." (*Shahadatul Quran*, p. 41; or, Ruhani Khazain, Vol. 6, p. 337)

As we have already written in Chapter 4, there is no such Hadith in the *Sahih Al-Bukhari*! What a flagrant and outrageous prevarication from Mr. Mirza to dupe the people and his followers. This is the **reality** behind his claims!

***Mahdi* Sudanese**

In the same age when Mr. Mirza claimed to be *Imam Mahdi*, Muhammad Ahmad bin Abd Allah (August 12, 1844 – June 22, 1885), a religious leader proclaimed in June, 1881 to be *Mahdi*, in Sudan. Regarding his claim, a story is told with reference to Syed Jamal-ud-Din Afghani[216]. It is said that when Muhammad

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[213]**Note**: Sahih Al-Bukhari.

[214]**Note**: هذا خليفتہ اللہ المہدی means: Here is the guided caliph of Allah (God).

[215]**Note**: *Book of God*, means the Holy Quran.

[216]**Note**: Syed Jamal-ud-Din Afghani (1838/1839 – 9 March 1897), was a Muslim political activist, ideologist in the late 19th century. He was active in the Middle East, South Asia and Europe. His fame lies in his efforts regarding Islamic Modernism and advocacy of Pan-Islamism. Being a true visionary, he attached least importance to the minor differences in Islamic jurisprudence and was more concerned with

Ahmad bin Abd Allah, Sudanese, met Syed Jamal-ud-Din, the latter urged him to raise the standard of *Jihad* against the British. However, Syed Jamal noticed that the Sudanese, though fully convinced of the importance of *Jihad*, was reluctant to take action in this regard. When Mr. Syed asked the reason for his reluctance, he explained frankly that:

> "The Sudanese have been duped since long that doing *Jihad* is unlawful till the advent of *Imam Mahdi*. And, they have been listening to this tradition since the last 50 years from their ancestors. The repetition of this faith has mesmerized them not to adopt any course of action against the usurping forces of the British. Now, if they are urged to action, the first question they would ask is: "Where is the Imam of the Last Age? If he is not there, what is the reason behind resorting to *Jihad*? And, if *Jihad* is lawful before the advent of Imam Mahdi, why were they duped for such a long time?" Now, what are the responses to these questions?" Listening to this, Syed Jamal smiled and said, "This problem is very easy to solve. And, the response to the questions is that you declare yourself as *Imam Mahdi*![217]"

Resultantly, Muhammad Ahmad, Sudanese, became *Imam Mahdi* and raised the standard of rebellion against the British. Although he could not succeed in ousting the British from Sudan at that time yet his movement did shake the foundations of the British government in Sudan. The impact this movement left on the British mind may easily be understood by the actions of Lord Kitchener who after having strengthened the British hold on Sudan dug up the graves of Mahdi Sudanese and his followers

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organizing a Muslim response to the Western pressure and propaganda.

[217] "*Islami Taleem*" dated: July-August, 1973

and dishonoured their bones. The corpse of *the Mahdi* was excavated, hacked into pieces and thrown into the Nile. However, it is a strange coincidence that Kitchener himself died along with his 737 co-voyagers in the high seas near Orkney Islands, Scotland, in 1916, probably to meet the spirit of *Mahdi Sudanese* wandering in waters.

I am not going to debate the authenticity of the story attributed to Syed Jamal-ud-Din Afghani. What I want to stress is that, on the one hand, one *Imam Mahdi*, Mahdi Sudanese, the free-spirit, sets shivers to the British government; but, on the other hand, the Indian *Imam Mahdi*, Mr. Mirza spent the whole of his life in strengthening the British government in India[218]. One lived like an eagle and died a martyr's death at the age of 40. The other lived like a vulture, scavenged on the alms and donations all through his life and died a bereft lover's shameful death at the age of 73. The former is the symbol of liberty, free will and gallantry; the latter is an emblem of sycophancy, treachery and dishonesty. One won laurels to his nation, the other brought humility to his, the Ahmadiyya.

The Ahmadiyya are used to quoting the names of Hazrat Mujaddad Alf-e-Sani (1564 – 1624), and Shah Wali Ullah (1703 – 1762) that they claimed to be *Mujaddad*. However, the Ahmadiyya forget that Imam Sirhindi accepted persecution at the hands of the King, Akbar, but never conceded to bow before him. When Shah Wali Ullah observed that the infidels were suppressing the Muslims, he invited Ahmad Shah Abdali, to crush the Maratha power in India, who broke their backbone. And his grandson, Shah Ismael Delvi, (1779 – 1831) wrote the impressive episode of *Jihad* against the British with his blood.

[218]**Note**: Perhaps, the Britishers had learnt the lesson in Sudan. Hence, in the Indian sub-continent, they reversed the technique used by *the Mahdi Sudanese*. They took action before the Muslim could follow the footsteps of the Mahdi Sudanese, and Mr. Mirza became a cat's paw.

Both of them were true *Mujaddads*; but, the Ahmadiyya's Mujaddad proudly wrote:

> "Since the last 16 years, I have been consistently insisting in my writings that obedience of, and non-indulgence in *Jihad* against the British Government is incumbent upon the Indian Muslims." (Advertisement dated: December 10, 1894, in *Majmooa Ishtiharat*, Vol. 1, p. 462)

And his whole life spent in preaching to his cultic clique that:

> "They must accept the British government as their genuine rulers and obey them from the core of their heart." (*Zarooratul Imam*, p. 23; or, Ruhani Khazain, Vol. 13, p. 493)

'Centennial' Mujaddad

Another dogma is about the "Centennial" *Mujaddad* (a religious revivalist who is supposed to come at the beginning of every century). This notion is said to have emanated from a tradition; but, no such *hadith* exists in either Sahih Bukhari or Sahih Muslim which are considered the most authentic collections of hadiths. *Evidently*, this notion is a fabricated one. If we dissect the dogma, we find that ***during*** any given century, however wretched the world has become, God will **not** send any religious revivalist; but, at the beginning of a century, however good the world might be, God will pre-decidedly send one.

Such "calendared" *ordaining* of a revivalist, however, appears beyond the 'necessity' of the divine schema. But, in this regard, there remains no need of any discussion. Mr. Mirza claimed to be a Mujaddad at the end of the 13th century A.H. of the Islamic calendar. Therefore, the age of the previous Mujaddad has ended. We need a ***new*** *Mujaddad*. At the advent of the new

Mujaddad, the Lahore Ahmadiyya Group will die out, because they believe Mr. Mirza to be *Mujaddad*, not prophet.

But, Look! They have a concoction to defend themselves. Once, when I (Mr. Perwez) wrote the same in one of my articles, the representative newspaper of the Lahore Ahmadiyya Group, the *Paigham-e-Sulh*, in its issue dated: July 22, 1970, page 3, column 2, wrote:

> "Saying that the age of that high ranking *Mujaddad* has ended, or is about to end, is a flagrant wrong. The group that Mr. Mirza hatched up to propagate his revivalist teachings is very efficiently doing their work and will continue to do so. Therefore, we do not need to look for a new *Mujaddad*. If a new *Mujaddad* comes, his existence will manifest itself on its own. He will also be a verifier not a denier of Mr. Mirza. Therefore, his age would also be counted as continuity of the age of Mr. Mirza."[219]

It means that the Qadian Ahmadiyya Group sought permanent refuge in declaring Mr. Mirza's prophethood as "the last way",

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[219]**Note**: In view of this 'explanation' from the Lahore Ahmadiyya Group, we have to ask a question: Suppose, if the *hadith* of coming of a Mujaddad at the beginning of every century is accepted to be true, is it God who decides it, or is it the Ahmadiyya Group? On what basis the *Paigham-e-Sulh* has issued this explanation? Was God waiting for your group in order to stop sending *Mujaddads*, if He ever sent any? Obviously, the Ahmadiyya, have introduced a religion, Ahmadism, that is tailor-made to their needs.

To the Muslim, *Mujaddad* is not a divine designation. Any person who, in historically odd circumstances, leads the Muslim *Ummah* to revival of the true Quranic notions may be called a *Mujaddad*. The word means 'the one who revives'; or, in religious terms, 'the one who revives Islam in its original Quranic form'. It has nothing to do with any metaphysics or spirituality or supernaturalism.

whereas, the Lahore Ahmadiyya Group sought permanence in declaring the age of Mr. Mirza "unending" as a Mujaddad.

As far as the age of a *Mujaddad* is concerned, in the very issue of the *Paigham-e-Sulh*, an extract of which has been quoted above, some maxims of Sheikh Sirhindi (RA) and Shah Wali Ullah (RA) have been quoted. However, they forgot that according to these extracts the arrival of a new Mujaddad **ends** the age of the previous one. Sheikh Ahmad Sirhindi said:

> "A Mujaddad is a person in whose age the blessings reach the people only through him, regardless who they are – Qutub, Avatar or the Pious etc." (*Maktoobat-e-Rabbani*, Vol. 2, the Fourth Letter, pp. 13-14)

After this, an extract from Shah Wali Ullah has been given:

> "God has informed me, "*We have ordained you Imam of this chain and blessed you with high grace and blocked all the other ways of acquiring blessings, except the one through your love and obedience. So, anyone who entertains enmity towards you would not be blessed with the heavenly grace, nor with those of the earth. East and West are your subjects and you are their king, whether they submit their will or not. If they realize this, they will prosper; otherwise, failure is their lot.*"
>
> (*Tafheemat-e-Ilahiya*)

Therefore, according to Sheikh Ahmad Sirhindi and Shah Wali Ullah, when the new *Mujaddad* comes, all the previous ways to acquire proximity to *the Reality* are blocked. And the way of the existing *Mujaddad* remains valid. Those who realize this fact are led to success. And, those who do not do are led astray.

But, they (the Lahore Ahmadiyya Group) do not agree to this.

They, as quoted above, say, "*The group that Mr. Mirza hatched up to propagate his revivalist teachings is very efficiently doing their work and will continue to do so. Therefore, we do not need to look for a new Mujaddad.*"

Preparations to Put Forth the Claims of "*Mujaddadhood*"

As it was going to be the end of the century, the *prospective* claimants who wanted to declare themselves as *Mujaddad* started stretching their limbs. Often, I receive letters from many such 'candidates' which, evidently, indicate some sort of mental aberration. Tomorrow, when they pronounce their claim, a tug of war will start as to who is 'right', or 'wrong'.

In fact, we (the Muslim) are a strange nation. We have laid down a chair; but, when anyone wants to sit on it, we start raising objections. None thinks that the 'chair' we have laid down, has no Quranic 'proof' or 'justification' to be there. And, why not to remove the 'chair' so that the evil may be nipped in the bud? However, the nations who adopt the dogma of "blindfold following" have to bear the brunts of such frivolities.

This "blindfold following" leaks out another reality. The Ahmadiyya 'technique' is that if any of Mr. Mirza's claims is criticized by the Muslim without any support from the Holy Quran, they (the Ahmadiyya), at once, present the "maxims and traditions of the ancestors". For example, in order to support Mr. Mirza's claim as a *Mujaddad*, they invariably present the names of Sheikh Ahmad Sirhindi and Shah Wali Ullah, etc. On the other hand, if Mr. Mirza's claim is not supported by ancestorial props, the Ahmadiyya start log-chopping and say that the ancestors grope only in the darkness of conjecture, whereas Mr. Mirza, as the Ahmadiyya assert, "receives" divine revelation. And, logically, human cogitation is no more than conjecture and has no value before *divine revelation*! None is better than the

Ahmadiyya in eating the cake and having it!

That is why we say that any human cogitation, dogma, or conviction emanating from whatever personality, has no tenability before the ***divine revelation*** contained in the Holy Quran, that is final, perfect, unaltered and preserved against any human interpolation.

The Holy Quran has strongly opposed holding human personages as the basis of *Deen* (the Code of Life). Treading the un-Quranic ancestorial ways for centuries cannot be the justification to continue on. At many places, the Quran says: **وَ اِذَا قِيْلَ لَهُمُ اتَّبِعُوْا مَآ اَنْزَلَ اللّٰهُ قَالُوْا بَلْ نَتَّبِعُ مَآ اَلْفَيْنَا عَلَيْهِ اٰبَآءَنَا۔** "And when it is said unto them: Follow that which Allah hath revealed, they say: We follow that wherein we found our fathers." (2 / 170 & 31 / 21)

Regarding the ancestors, what we have to believe in is what the Quran said so closely in the same chapter, using the same words: **تِلْكَ اُمَّةٌ قَدْ خَلَتْ ۚ لَهَا مَا كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْ ۚ وَلَا تُسْـَٔلُوْنَ عَمَّا كَانُوْا يَعْمَلُوْنَ .** "Those are a people who have passed away. Theirs is that which they earned, and yours is that which ye earn. And ye will not be asked of what they used to do." (2 / 134 & 2 / 141)

Therefore, no ancestorial maxims or actions can hold good vis-à-vis the Holy Quran, the Word of Allah, the basis of Deen[220].

Here, it may be noted that one may find a number of examples

[220]**Note**: And regarding those who continue on haggling despite having the perfect, clear, unchanged, everlasting and the preserved guidance, and want to do interpolations in the name of revelation, intuition, unveiling (*Ilham, Kashf*, etc.), the Holy Quran has said: **اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْعِلْمُ بَغْيًۢا بَيْنَهُمْ** "The Religion before Allah is Islam (submission to His will): nor did the people of the Book dissent therefrom except through envy of each other after knowledge had come to them." (3 / 19)

in history regarding *Kashf, Ilham* (unveiling, intuition), interlocution with God, claims for being a *Mujaddad* (religious revivalist), etc.; but, none of the claimants asserted that anyone who does not have belief in the asserter's claim would be out of the ambit of Islam. This '*prerogative'* fell only to the lot of Mr. Mirza. That is why Mr. Mirza's claims that the Ahmadiyya present to support him are different from those of the other. Besides, there is a basic difference between Mr. Mirza and the other claimants. It will be explained in the pages to come.

The Promised Messiah

Now, we proceed to that claim of Mr. Mirza upon which the Ahmadiyya Movement was founded i.e. the claim of being "the Promised Messiah".

The Judaic concept of the Promised Messiah is found neither in the Holy Quran nor in the Islamic Literature of the early period. We have already dilated on the theory of 'the Promised One'. Let us again have a cursory look at it. The dogma of 'the Promised One' was adopted by the Jews during the days of slavery when they were utterly hopeless. From them, the Christians adopted it saying that the Christ (PBUH) was not crucified, rather he was elevated alive to the heavens, and that he would descend to the world to establish the world-wide dominance of Christianity. Therefrom, this dogma crept into the Muslim literature. As the belief that the Christ was alive in the heavens made him superior to Muhammad (PBUH) resting in his grave, the Christians propagated this belief a lot. Resultantly, the belief in life or death of Jesus Christ gained overreaching importance. It is, however, not so important. What the Holy Quran demands the Muslim is only to have belief in the Prophethood of Jesus Christ. I have dilated upon this issue in my book: *Shaula-e-Mastoor* (The Hidden Flame).

Mr. Mirza cashed in on this dogma that had been mesmerizing the Muslim mind for centuries. And, he presented himself as *the Promised Messiah*, awaited by the Muslim. However, the way he scaled the ladder to reach this *claim* is 'laudable'.

In the beginning, Mr. Mirza was convinced of the elevation of the Christ to the heavens. Later on, he changed his belief and asserted that the Christ had died. He proved that through the Quranic verses. As it was logically appealing, the educated class accepted it. In fact, Sir Syed Ahmad Khan had already unknotted the issue. But, as he was not to put forth any claim, he limited his discussion only to the scholastic level. Therefore, when Mr. Mirza presented it once again, the educated class did not hesitate to accept it.

For about 10 to 12 years, Mr. Mirza limited himself only to the death of the Christ. When the opponent *Ulema* presented the Traditions (Hadiths) regarding the descent of the Christ, he replied:

> "First of all, we should know that the belief regarding the Descent of the Christ is not required as part of our faith, nor is it a pillar of Islam; rather, it is only a prediction among hundreds of the predictions that have nothing to do with Islam. Till the time this prediction was not presented, Islam was not at fault. And, being presented now, it has not made Islam better."
>
> (*Izala Auham*, part 1, p. 140; or, Ruhani Khazain, Vol. 3, p. 171)

When the faith in 'Death of the Christ' gained popularity, Mr. Mirza started saying that he was not a denier of the Traditions (Hadiths). Whatever was told in the Tradition, he expressed his faith in that. However, in this regard, it is very interesting to note the following progressing rungs of the ladder that Mr. Mirza

stepped to reach his claim of *the Promised Messiah*:

1. When Isa (the Jesus Christ, PBUH) has died, he cannot, evidently, resurrect to this world; hence,
2. In the Traditions (Hadiths), 'the Descent of the Christ' means that *the Promised One* would be 'Like the Christ', and,
3. That 'Likeness' of the Christ or 'the Promised Messiah' is me regarding whom all the 'revealed books' contain predictions that he would appear in the Last Age.

(*Tohfa Golarvia,* pp. 4 & 68; or, Ruhani Khazain, pp. 92 & 202)

When it was objected that for such a long time, he discussed only '**death of the Christ'**, and he never mentioned that ' the Jesus Christ had died', and that he himself was 'the Promised One', Mr. Mirza replied:

> "Then, for about 12 years, a long period, I remained unaware of the fact that in '*Braheen'* God had very forcefully declared me 'the Promised Messiah'[221].
>
> And, I kept on holding the belief in *the second coming* of the Christ. When 12 years elapsed, the time became ripe to open up the reality on me. Then I experienced continuous intuitions saying, 'You are the Promised Messiah'".[222] (*Ijaz-e-Ahmadi*, Annexure *Nuzulul Massih*,

[221]**Note**: we are forced to make this comment: 'What an ineloquent God and what a dull prophet Mr. Mirza was. The former could not explain and the latter could not understand in 12 years!'

[222]**Note**: Mirza Basheer, the second caliph of the Ahmadiyya wrote that bringing an argument from Mr. Mirza's pre-1902 writings is wrong (*Alqaul al Faisal*, p. 24, by Mirza Basheer-ud-Din Mahmood Ahmad). However, if the Ahmadiyya themselves believe in this argument, they

p.7; or, Ruhani Khazain, Vol. 19, p. 113)

The Promised Messiah (The Prophet)

> "In the inception, I could not think of comparing myself to Jesus Christ. He was a prophet and an elevated one near God. If something peculiar to me appeared, I considered it only a *partial* superiority. Later on, however, the divine revelation descended on me like rain. And, granting me the title *Nabi* (prophet), it did not let me hold on to my belief. But, this prophethood was as a member of the *Ummah* of Muhammad (PBUH)."
>
> (*Haqeeqatul Wahi*, p. 149 - 150; or, Ruhani Khazain, Vol. 22, pp. 153 - 154)

This "prophethood as a member of the *Ummah* of Muhammad (PBUH)" was pronounced by Mr. Mirza, because that notion could be supported from the Traditions (Hadiths) that narrated that when Jesus Christ (PBUH) would descend he, despite being a prophet, would be a member of the *Ummah* of the Prophet Muhammad (PBUH).

Mr. Mirza consciously tried to pre-empt the objection that could be raised; but, like a thief, he could not help leaving some traces that could lead an impartial researcher to find out the true intentions behind his declaration of "prophethood as a member of the *Ummah* of Muhammad (PBUH)". It is worth remembering that, in the beginning, although Mr. Mirza discussed the *second* coming of the Christ yet he did not touch upon his being the

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cannot call Mr. Mirza 'the Promised Messiah'; because, he put forth this claim to be *the Likeness of the Jesus Christ* in 1891 and published his booklet *Massih Hindustan Mein* (Jesus in India) in 1899.

Promised Messiah. Why did he do so? The response is worth to be quoted in Mr. Mirza's own words:

> "Look! These are the intuitions of *Braheen-e-Ahmadiyya* which were reviewed by Maulvi Mohammad Hussain Batalvi. Although, at many places in these intuitions, God expressed praises and salutations on this humble man, yet they were duly accepted by all the *Ulema* of Hindustan without any objection. If these intuitions (*Ilhamat*)[223] had been published when Ulema had turned against me, they must have criticized vehemently. But, they were published at an **opportune** time when the *Ulema* were praising me. That was why, despite a lot of clamour, they could not object to these intuitions because they had accepted them earlier[224]. A little thinking would reveal that my claim of the Promised Messiah is based on these intuitions, and therein God named me Jesus. And, God supported me with the verses that were in favour of the Promised Messiah. If the Ulema knew that these intuitions would prove me the Messiah, they would never have acceded to them. It is a miracle of God that they (the *Ulema*) were **tricked** into it."
>
> (*Arba'ain* No. 2, page 21; or, Ruhani Khazain, Vol. 17, pp. 268-269)

[223]**Note from the Author**: The *intuitions,* wherein Mr. Mirza put forth his claims of *Prophethood*.

[224]**Note**: We are sure that in the religious history of the world, one cannot find a prophet who tried to seek *certification* of his prophethood from the *Ulema* of his age. This 'honour', however, goes only to Mr. Mirza who, after having ***tricked*** the contemporary *Ulema*, is seeking the seal of certification of his claims from them.

Have you noted the *reason* why in the beginning Mr. Mirza did not declare his claim to be the Promised Messiah? It was because "*if these intuitions (Ilhamat) had been published when Ulema had turned against me, they must have criticized vehemently*". But Mr. Mirza was clever enough to publish them "*at an opportune time when the Ulema were praising me*".

Thus, first of all, he propagated the notion of *the second coming of the Jesus*, and when this was common and accepted among the masses, he announced his claim to be "the Promised Messiah". So, the people and the Ulema "*were **tricked** into it*".

If we were not to keep this book only at the scholastic level and were to adopt general polemics, we would have indicated the character of a person who resorts to "*tricking*" the people in order to find justification for his prevarications.

However, we do not need to be entailed in this lowly practice. The words that Mr. Mirza has used in the above-given extract are enough to be an eye-opener for those (Mr. Mirza's followers or not) who have a critical thinking mind[225].

These were the tactics or tricks whereby Mr. Mirza scaled the ladder to become 'the Promised Messiah'.

Downing of the Cross

The Ahmadiyya, especially the Lahore Ahmadiyya Group is used to claiming proudly that Mr. Mirza "downed the Cross" i.e. he *killed* Christianity. But, unfortunately, they do not know that even in the Christian world, 'downing of the Cross' started a long time before Mr. Mirza. And, the western writers themselves downed it. If the Ahmadiyya ever read Friedrich Nietzsche's

[225]**Note**: The readers who know the Urdu language may also refer to Arba'ain No. 2, p. 21 or Ruhani Khazain No. 17, pp. 368-369.

'*The Anti-Christ*' (1895), Ludwig Feuerbach's '*Essence of Christianity*' (1841) and Friedrich Engels' '*Anti-Duhring'* (1878), the Ahmadiyya might not have boasted in vain. Even Mr. Mirza's flight of imagination cannot reach the extent to which these writers have not only annihilated Christianity, but also the founder of Christianity (God forbid!). If we proceed further to Ernest Renan's '*Life of Jesus*' and Bertrand Russell's '*Why I am not a Christian*', we see the pieces of Cross spread on every page of their books. So much so that the western researchers have been forced to observe that there was no person named Jesus Christ in the human history. Only recently '*Life of Jesus*' (1966) by a prominent Italian writer Marcello Craveri, and '*The Passover Plot*' (1965) by the British biblical scholar Hugh J. Schonfield have been published. Mr. Mirza's argumentation has a lilliputian stature before the arguments and the facts presented in these books. The Christian world itself has reached this extremity. The Ahmadiyya need not boast at the beat of their *empty* vessel.

Besides, in the Christendom, their states have adopted a secular political system, attaching little importance to religious logic-chopping; none cares a fig there if a person is convinced of the life of the Christ or of his death. Mr. Mirza has also presented *his version* of *Islam* as a 'religion', a hotchpotch of rites, not as a *Deen*, a practical code of life which is beyond the domain of his jaded imagination. Even if some Christians convert from the ritual Christianity to the ritual Islam, it does not make any difference; it does not increase the weight of Islam in the scales of nations. Today, according to the western political thought a large big world is convinced of the life and death of nations on the basis of land-borders, lineage and nationality. Conversion of a few confused people can lead a nation nowhere. For example, if Pakistan and the UK have to take the field, most of the English Muslim will side with the English Christian against Pakistan in

case of war. It was to highlight this sort of 'religion' that Allama Iqbal wrote a poem titled "*Asha'at-e-Islam Frangastan Mein*" (Propagation of Islam in the United Kingdom, or the West):

ضمیر اِس مد نیت کا دیں سے ہے خالی
فرنگیوں میں اخوّت کا ہے نسب پہ قیام
بلند تر نہیں، انگریز کی نگاہوں میں
قبولِ دینِ مسیحا سے برہمن کا مقام
اگر قبول کرے، دِینِ مصطفٰےؐ انگریز
سیاہ روز مسلماں رہے گا، پھر بھی غلام

Translation:

"The current civilization is devoid of Godliness
The Western fraternity is based on lineage
The West will continue looking down upon
A Brahmin who converted to Christianity
Even if the British accept Islam
The (dark coloured) ill-fated Muslim would still be a slave"

In the non-Muslim countries, the spread of Islam is over-propagated to appease the gullible Muslims with the sedative notion of 'growth' of Islam there; so that, they may not realize what the West is doing to brainwash the minds of the humanity against 'what is *the Quranic Islam*'[226].

[226]**Note**: 'Islam' is not a conversion from a religion to *Islam* (Al-Quran: 49 / 14 ...**قَالَتِ الْاَعْرَابُ اٰمَنَّا**...). It is, rather, a change of *mentality*. If it is not so, Islam has nothing to do with performance of rituals. The same lure was offered to Muhammad (PBUH) when the infidels of Makkah asked him not to openly taunt the powerlessness of their idols and not to criticize the '*Asbiyya of Jahiliyya*' (the *Asbiyya* that was based on lineage, cast, dogmas, tribe-worship, taking prides in tribal or family laurels, exploiting the exploitable, etc.). (See: Karen Armstrong's '*Muhammad – A Prophet of Our Time*', p. 41)

If you really want to understand the lurking reasons, and the sedative and soporific stories of the '*propagation of Islam*' by the Ahmadiyya sapling cultivated by the British (and taken care of, today, by the West at large) over the past more-than-a-century, you better need to peruse deeply the poem '*Iblees Ki Majlis-e-Shura*' in the book '*Armaghan-e-Hijaz*' by Allama Iqbal (RA).

In the poem, Iblees (Satan) tells his advisors that he is not afraid of any other thing (except):

عصرِ حاضر کے تقاضاؤں سے ہے لیکن یہ خوف
ہو نہ جائے آشکارا، شرعِ پیغمبرؐ کہیں !

Translation:

"What ails me is the burning demand of the Present Age,
Lest it not divulge the true (Quranic) Message of the Prophet"

Therefore, he prescribed a way-out to his advisors: the (Satanic) advisors must continue on entangling the Muslim intellect in frivolities like as he explains in the following verses of the above-referred poem:

اِبنِ مریم مرگیا یا زندہ جاوید ہے !
ہیں صفاتِ ذاتِ حق، حق سے جُدا یا عینِ ذات
آنے والے سے مسیحِ ناصری مقصود ہے
یا مجدّ د جس میں ہوں، فرزندِ مریم کے صفات

Translation:

"The Son of Mary has died or not!
The Godly characteristics are part of God or not!
'The Promised One' means the Jesus of Nazareth!
Or, a revivalist with the attributes of the Son of Mary!"

What is the purpose of this idle debate? It is also indicated:

تم اُسے بےگانہ رکھو، عالمِ کردار سے
تا بساطِ زندگی میں اُس کے سب مُہرے ہوں مات

Translation:

"Keep him (the Muslim) away from the practical life
If you *really* want to defeat him!"

This was the plan, prescribed by the British and carried out by Mirza Ghulam and his cult, the Ahmadiyya, who are now beating the drums of '*propagation of Islam*' in the world.

Remember! Those who present Islam more as a *religion* (a hotchpotch of rituals, prayers, rolling the beads all the time, etc.), more they lead the common Muslim astray and away from the Quranic Islam, Islam as a Code of Life (guidance in all spheres of life, especially economic or social justice).

Islam as a living and imposing reality cannot exist without its own state (a tract of land) where the life-changing tenets of the Quran can be put into practice, a Quranic State where the Quranic rules (economic and others) are implemented.

On the other hand, Islam as a ***religion*** (practice of rituals; or, in the western phraseology, as a ***private*** matter) keeps a Muslim beguiled in the notion that, under the thraldom of the infidels (the idol worshippers and the people of the Book alike), not only can he live as a staunch believer, but he can also scale the heights of *spirituality* whereby he can become a *Sufi*, a *Muhaddith*, a *Mujaddad*, the *Mahdi*, *a Likeness of the Christ*, and even a *Nabi* (prophet) and a *Rasool* (the Sent by God) as Mr. Mirza put forth his progressing claims. Then such a '*Muslim'* presents his high services to Her Excellency, the Empress of India and her successors in the following words:

> "Since the last 16 years, I have been consistently insisting in my writings that obedience of, and non-indulgence in ***Jihad*** against the British Government is incumbent upon the Indian Muslims." (Advertisement dated: December 10, 1894, in *Majmooa Ishtiharat*, Vol. 1, p. 462)

And his whole life is spent in preaching to his cultic clique that:

> "They must accept the British government as their genuine rulers and obey them from the core of their hearts." (*Zarooratul Imam*, p. 23; or, Ruhani Khazain, Vol. 13, p. 493)

Let us conclude the discussion.

Faith in "the Promised Messiah"

We see that according to the belief of the Lahore Ahmadiyya Group, Mr. Mirza was *only* 'the Promised Messiah'. They also say that believing someone as 'the Promised Messiah' has nothing to do with a person's belief as a Muslim and that it does not make a Muslim an *infidel*. Let us examine this notion also. Mr. Mirza said:

> "I am a shadowy and manifestational prophet of God. And, every Muslim is duty-bound to obey me in religious matters, including *accepting me as 'the Promised Messiah'*. And, every Muslim to whom my preaching has reached, and he, being a Muslim, does not accept me his arbitrator, nor as 'the Promised Messiah', nor does he accept my 'revelation' as the one from God, he would be held accountable in the hereafter; because, he rejected what he was to accept in his time in this world." (*Tohfatul Nadwah*: p.4; or, Ruhani Khazain, Vol. 19, p. 95)

The representative of the Lahore Ahmadiyya Group, the *Paigham-e-Sulh*, in its issue dated February 20, 1974, (page 1, column 3) published the following words of Mr. Mirza:

> "Now this is clear that God ordained me and sent me as 'the Promised Messiah' to the world. Those who oppose me, in fact, oppose God. These fools do not know that the matter of faith or infidelity pertains not to the world but to God. And, God corroborates because of my being a *Mumin* and ordained. Therefore, why should I care for their frivolities? In fact, their talks show that they were not my enemies; instead, they opposed the commands of God. That is the reason why the enemies of the God-sent forfeit their faith."
>
> (*Malfoozat-e-Ahmadiyya*, Part 1)

The Blasphemous Lie of Mr. Mirza

In one of his speeches (quoted by Maulvi Mohammad Ali, ex-leader of the Lahore Ahmadiyya Group, in his book: '*Al-Nabuwa fil Islam*', page 214), Mr. Mirza said:

> "Look! As a person who despite claiming to accept Allah (God), His messenger, His Book, does not carry out His commands like the prayers, fasting, Hajj, Zakat, piety, cleanliness etc. and leaves the commands prescribed for spiritual cleansing, abstention from the evil and acquisition of good, does not deserve to be called a Muslim. And, he cannot be considered decorated with the ornament of faith. Similarly, the one who does not accept 'the Promised Messiah' or does not feel the need to do so, he is also utterly ignorant of the reality of Islam, the purpose of prophethood and the messengerhood. And, he does not deserve to be called a true Muslim or truthfully obedient to God, and His

> messenger; because, as Allah (God) gave other commands in the Holy Quran through Muhammad (PBUH), He has also forcefully predicted the advent of the Last Caliph in the Last Age. And, He called them the transgressors, those who do not accept him."

This is an outrageously **open lie** and interpolation. Nowhere in the Holy Quran did Allah (God) say the underlined words, given above, that Mr. Mirza used and Maulvi Mohammad Ali of the Lahore Ahmadiyya Group quoted.

Here, however, Mr. Mirza used a bit of care in his selection of words. After this '***snare'***, the situation becomes clearer. He said:

> "Besides, one who does not have faith in me, he also rejects God and the Messenger; because, a prediction from God and His messenger exists regarding me; he denies the Quran, and he wilfully rejects the signs of God. And, when, despite hundreds of signs, he condemns me as a prevaricator, how can he be called a *mumin*? And, if he is a *mumin*, I became an infidel because of prevarication; for, in his view, I am a liar."
>
> (*Haqeeqatul Wahi*: p. 164; or, Ruhani Khazain, Vol. 22, p. 168)[227]

[227]**Note**: on page 164 of *Haqeeqatul Wahi*, or page 168 of *Ruhani Khazain, Vol. 22*, Mr. Mirza says: "God manifested 300,000 heavenly signs to prove my truthfulness". Then only a few lines later, on the same page, he says: "How can he be a *mumin* (a staunch Muslim) when he considers me a prevaricator despite hundreds of sings?"

It is interesting to note that the total number of the words in the Holy Quran is counted to be 320, 015 and the total number of verses is around 6666. We, here, do not want to make any comment on as to which signs, other than his interpolations, Mr. Mirza was referring to.

In the light of these extracts, **we want to ask** the Lahore Ahmadiyya Group that:

1. If a person does not believe in Mr. Mirza as '*sent* by Allah' or as '*the Promised Messiah*', do you accept him a ***Muslim***? If not,
2. What is the difference between you and the Qadian Ahmadiyya Group[228]?
3. And if you accept such a person a Muslim (despite the fact of his denial to accept Mr. Mirza as '*sent* by Allah' or '*the Promised Messiah*'), then Mr. Mirza became an ***infidel***, in view of the underlined words of Mr. Mirza in the last, quoted-above, extract. Do you accept or not that Mr. Mirza was a *Kafir* (a denier, an infidel)?

A few pages later, page 179, in his above-referred book '*Haqeeqatul Wahi*' Mr. Mirza further clarified the above point:

> "Infidelity is of two kinds. The first is that a person rejects Islam and does not believe in Muhammad (PBUH) as God's messenger. The second is that he does not believe in '*the Promised Messiah* (Mr. Mirza), and despite all the signs considers him a liar, about whom God and His messenger emphasized, and a similar emphasis is also found in the books of the previous prophets. Therefore, such a person is a refuter of the command of God and his messenger; he is an infidel. If considered deeply, both of these types of infidelity are the same." (*Ruhani Khazain*, Vol. 22, p. 185)

[228] **Note**: In order to know the cultic bickering between the two groups of the Ahmadiyya, please see the detail in this chapter under the heading: Bone of Contention between the Two Groups.

That was why one of the '*intuitions'* of Mr. Mirza said:

> "The one who does not follow you, and does not pledge obedience to you, and remains your enemy, he is disobedient to God and His messenger; hence, condemned to hell." (Advertisement, *Ma'ayarul Akhyar*, dated: May 25, 1900, A.D. P. 8)

In view of these statements and 'intuitions' of Mr. Mirza, the claim of the Lahore Ahmadiyya Group - that a person who does not believe in 'the Promised Messiah' (i.e. Mr. Mirza) does not become an infidel – is no more than throwing dust in the eyes and a prevarication.

The Deciding Factor:

We have covered a long journey of *intuitions*, *unveilings*, and *assertions* of being ordained by God. It was not easy to travel in the zigzag, metaphysical ways with mind-boggling terms and imagination-stretching concepts. In the last, however, we want to bring forth a point that is the last word in the deciding factor of the discussion in this chapter. Here is a decision by Mr. Mirza; and, the Lahore Ahmadiyya Group repeatedly quotes it:

> "We staunchly believe that the Holy Quran is the Last of the Revealed Books; and, not even a single sign or accent or dot can be increased or decreased in the Codes, Limits, and Commands or Prohibitions mentioned therein. And, now, ***no*** 'Revelation' or 'Intuition' from Allah (God) may come that may alter or annul or replace any of the Quranic Commands or anyone of them. And, if anyone so believes, he, to us, is out of the Jama'at-e-Mumineen (community of the staunch Muslims) and is a renegade and infidel." (*Izala Auham*, p. 138, part 1, quoted by the *Paigham-e-Sulh*, dated: December 5, 1973, p. 3. Or, see *Ruhani Khazain*, Vol. 03, p. 170)

We (the Muslim) agree that this is exactly in accordance with what is in the Quran: **وَتَمَّتْ كَلِمَتُ رَبِّکَ صِدْقًا وَّ عَدْلًا ؕ لَا مُبَدِّلَ لِکَلِمٰتِہٖ** "Perfected is the Word of thy Lord in truth and justice. There is naught that can change His words." (6 / 115)[229]

Every Quranic decision (small or big in nature) is the Command of Allah (God). And, Mr. Mirza's above-quoted decision is applicable to every Quranic command. In view of this, let us consider the following:

The Holy Quran has attached, repeatedly, much importance to fighting, which is a part of *Jihad*[230]. This has been called *Qital* in the Holy Quran. It is an undisputed fact that after faith, the importance of *Jihad (including Qital under all the conditions imposed by the Holy Quran)* is the highest of the Quranic commands. It tells of the characteristics of the staunch Muslims: **إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ ۚ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالْإِنْجِيلِ وَالْقُرْآنِ** "Lo! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs: they (shall) fight in the way of Allah and (shall) slay and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Quran" (9 / 111).

It means that for a person to be a staunch Muslim, the basic condition is that he must be always ready for *Jihad with the sword* in the way of Allah. As far as the grandeur of this

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[229]**Note**: At another place the Holy Quran says: **سُنَّةَ اللّٰہِ الَّتِیۡ قَدۡ خَلَتۡ مِنۡ قَبۡلُ ۖۖ وَلَنۡ تَجِدَ لِسُنَّۃِ اللّٰہِ تَبۡدِیۡلًا** "It is the law of Allah which hath taken course aforetime. Thou wilt not find for the law of Allah aught of power to change." (48 / 23)

[230]**Note**: To see difference between *Jihad* and *Qital* (the words used in the Quran), please see Notes No. 154 to 156 in the Chapter No. 6

action is concerned, the Quran very clearly tells that: **وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَٰكِنْ لَا تَشْعُرُونَ** "And call not those who are slain in the way of Allah "dead." Nay, they are living, only ye perceive not" (2 / 154).

Not to speak of calling them *dead*, they are well provided instead: **وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ** "Think not of those, who are slain in the way of Allah, as dead. Nay, they are living. With their Lord they have provision" (3 / 169).

Regarding the firmness of this command, the Muslim have been told that if this emotion (of fighting) in the way of Allah (God) did not survive in them, and they tried to evade this, their communal life will be wiped out, and their existence will be eliminated, and *this is not impossible for Allah*: **إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ** "If ye go not forth He will afflict you with a painful doom, and will choose instead of you a folk other than you. Ye cannot harm Him at all. Allah is Able to do all things." (9 / 39)[231]

It means that *Jihad with the sword* and the Muslims' Life as an *Ummah* are intertwined. If they lose the zest for *Jihad with the sword*, their very existence is threatened.

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[231]**Note**: Incidentally, a point to be noted in this verse is that any *nation* who does not act in accordance with the laws of Allah (God) as contained in the Holy Quran will be replaced by *another* nation who would act upon His Commands. And, this applies to both the Muslim and the non-Muslim alike in *this* world.

Even if the non-Muslim, despite being non-Muslim act according to the laws of Quran, or develop such laws as are in consonance with the Quran, they are sure to dominate in this world over *such* Muslims whose laws are not Quranic, or are not within the Quranic bounds.

In the Holy Quran, there are many verses regarding *Jihad with the sword*. However, here, in view of the subject on the anvil, only the above-quoted are sufficient. Every Muslim knows about them.

Regarding *Jihad with the sword* that, in case of need, has been so intensely stressed upon the Muslim in the Holy Quran and that is so elevated in divine grace and importance for the Muslim social life, whatever Mr. Mirza has said is already quoted under the heading Mahdi Sudanese in this chapter, and at the beginning of Chapter No. 6. However, the following extract is worth to be repeated here:

> "From today, the human *Jihad with the sword* has been forbidden by the Command of God. So, if anyone, now, raises sword against an infidel and names himself Ghazi[232], he disobeys Muhammad (PBUH) who declared 1300 years ago that all types of Jihad with the sword would be abolished at the advent of the Promised Messiah. Therefore, after my advent, *Jihad with the sword* stands abolished. We have raised the white standard of pardon and peace."[233] (*Majmooa Ishtiharat*, Vol. 2, p. 408)

And in order to explain this, the poem that Mr. Mirza jotted

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[232] **Note**: *Ghazi* is a term used by the Muslim for a person who survives in *Jihad* and was not martyred.

[233]**Note**: It is interesting to note that Mr. Mirza is relying upon a Tradition (Hadith) *attributed* to Muhammad (PBUH) to cancel the Command of Allah, in the Holy Quran. No human authority, even if it were Muhammad (PBUH), can cancel any Command of Allah as contained in the Holy Quran. It says: **إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۖ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ** "I only follow that which is inspired in me. Lo! If I disobey my Lord I fear the retribution of an awful Day." (10 / 15). Also see: (3 / 161)

down has been recorded in Chapter 6 under the heading: Statement by Allama Iqbal (May Allah shower His blessings on him). Mr. Mirza wrote so much against *Jihad* that, according to him, it may fill up 50 almirahs.[234]

The Lahore Ahmadiyya Group accepts that Mr. Mirza did abolish *Jihad with the sword*. The *Paigham-e-Sulh* dated: July 28, 1971, on its page 3, writes to answer an objection against Mr. Mirza:

> "It should be clear that *Jihad* is of two types. The one type is, in the words of Allah **وَقَاتِلُوْا فِيْ سَبِيْلِ اللهِ الَّذِيْنَ يُقَاتِلُوْنَكُمْ**, done in response of attack by the infidels; and, the other type is done to defend objections raised against Islam. It is in the form of preaching. The second type, has been called superior by Muhammad (PBUH)…Mr. Mirza has not annulled *Jihad*, once for all. He, in order to support the *Ulema*[235], has cancelled the inferior type of *Jihad* (*Jihad with the sword*) and continued the superior type of *Jihad* in order to comply with the saying of Muhammad (PBUH)."

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[234] **Note**: It should be clear that Islam does not dictate extremism. And, none can be forcefully converted to Islam as is said in the Holy Quran, Surah *Al-Baqara*, verse 256: **لَا إِكْرَاهَ فِي الدِّينِ ۖ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ.** "*There is no compulsion in religion. The right direction is henceforth distinct from error*." It is a rational Deen (Code of Life) and asks to raise sword only in self defence (of the Muslim territory, honour, property, etc. for protection) or to snub aggression against the human beings' rights as are defined by the Quran. The verses of the Quran on *Jihad* reveal that the sword is raised by the Muslims against those who have raised sword against them (2 / 190-194).

[235] **Those *Ulema* who supported Mr. Mirza** (if they did not repent) in this regard are also accomplices of Mr. Mirza. Quoting their sects cannot establish the validity of their opinion even if they did this to support one who asserted to be *'sent by God'*.

Here, in view of the subject on the anvil, we do not want to dilate upon the *supposed* difference between the *superior Jihad* and the *inferior Jihad*. There is no such distinction in the Holy Quran. And, whatever is against the Quran is not the Islam that was brought by Muhammad (PBUH).

The above shows that the Ahmadiyya, however, accepts that Mr. Mirza cancelled what the Muslim call '*Jihad with the sword*' or what the Holy Quran calls *Qital*. The Ahmadiyya cannot deny that '*Jihad with the sword*', as the last resort against the repression and aggression, has repeatedly been commanded in the Holy Quran at many places. And, as already quoted above, Mr. Mirza said:

> "And, now, ***no*** 'Revelation' or 'Intuition' from Allah (God) may come that may alter or annul or replace any of the Quranic Commands or anyone of them. And, if anyone so believes, he, to us, is out of the Jama'at-e-Mumineen (community of the staunch Muslims) and is a renegade and infidel."
>
> (*Izala Auham*, p. 138, part 1, quoted by the *Paigham-e-Sulh*, dated: December 5, 1973, p. 3. Or, see Ruhani Khazain, Vol. 03, p. 170)

Therefore, on account of asserting cancellation of a Quranic command, ***Mr. Mirza himself stands expelled*** from the Muslim community and *Ummah* of Prophet Muhammad (PBUH). Hence, not to speak of calling him 'the Promised Messiah', he (Mr. Mirza) cannot be even accepted as a Muslim. And, even those who consider him Muslim cannot be considered Muslim.

These clarifications amply prove that the Lahore Ahmadiyya Group and the Qadian Ahmadiyya Group both are out of the ambit of Islam, and this is a reality that cannot be denied in the light of the Quran. At many places, we have explained in the

foregoing chapters that in the light of the writings, teachings and advertisements of Mr. Mirza, his descendants and his followers, all of them cannot be considered Muslim or members of the *Ummah* of Muhammad (PBUH).

This is what we have decided according to our Quranic understanding. It may not be, however, a deciding factor as this is our *personal* opinion; because, no individual or a group can decide about the faith or infidelity of a person. They can present only their 'opinion'. The right of declaring someone 'Muslim' or 'non-Muslim' is vested only in the State. The State decides constitutionally as to who is a Muslim and who is a non-Muslim.

Let us see what position the Ahmadiyya have according to the Constitution of Pakistan.

CHAPTER

8

CONSTITUTIONAL POSITION

In his 28-years life as a 'preacher', the claims that Mr. Mirza made have been recorded in the previous pages. As those claims are interspersed over the pages, we deem it necessary to summarize them so that all of them appear at the same place in order to have a complete picture at a glance. Mr. Mirza's position has been as follows:

1. During the period of publication of Braheen-e-Ahmadiyya (first four volumes from 1880 to 1884), he emerged as a *debater* of Islam.
2. In the light of his '*Unveilings'* and '*Intuitions'*, he claimed 'sainthood'. Simultaneously, he forcefully declared his belief in 'the Finality of the Prophethood'. (Chapter 3)
3. Claims of experiencing 'divine interlocution' and 'divine dialogue'. And, claims to be '*Muhaddith'*, '*Mujaddad'*, and '*Imam of the Last Age*'. (Chapter 3)
4. Claim of being 'the Promised Messiah'. (Chapter 3 & 7)
5. An un-Quranic version of 'the Finality of the Prophethood': that prophethood can be '*acquired'* with the *Seal of Certification* of Muhammad (PBUH). (Chapter 3)
6. *Zilli* (Shadowy), *Buruzi* (Manifestational), *Haluli* (Spirited) *Nabi* (prophet). (Chapter 3)

7. Prophet with a Book, Prophet with a *Shariah*. Prophet like the previous ones. Holder of a *New Shariah*. He declared the Quranic command of *Jihad with the sword* cancelled, rather *haram* (unlawful). (Chapter 3, 6 & 7)
8. The Last prophet. (Chapter 3)
9. Mr. Mirza as God. (Chapter 3)
10. Mr. Mirza as Krishna Gopal. (Chapter 3)
11. The Muslims are '*infidels'*. (Chapter 4)
12. Declared all the Muslim 'out of Islam' and separated himself and his followers from the Muslim, separation in every respect and social boycott of the Muslim. (Chapter-4)
13. Separate Deen (Code of Life) and Separate *Ummah* (Community). (Chapter 5)

In order to counter his claims, the Muslim *Ulema* started debates with Mirza Ghulam Ahmad and declared him *Kafir* (renegade, infidel).

What is the position of a '*declaration of infidelity*' by the *Ulema*? It is worth to be understood as follows:

1. Islam is a God-gifted *Deen*. Deen (**دین**), an Arabic word, means 'a practical Code of Life'. This Code takes its practical form only in an independent state. In such a state, Islamic Commands or more specifically 'Quranic Commands' are implemented as Laws of the Government. If Islam has no Independent State, its Commands become only *Ethical Sermons* which is not the aim of the Quranic Commands.
2. A state that is established to implement Islam as *Deen* (a practical Code of Life) is called an Islamic State. And, its ***Constitution*** is the Holy Quran.
3. Point No. 2, above, means that an Islamic State is only an ***agency*** to implement the Quranic Commands. It also

shows that the affairs of the Islamic State are carried out only by the members of the Islamic *Ummah* or *Ummah* of Muhammad (PBUH). The non-Muslim cannot be at the helm of its ***key*** affairs.

4. In an Islamic State, both the Muslim and the non-Muslim can co-exist. But, as said above, the non-Muslim cannot be at the ***deciding*** key positions, nor can they share the state secrets. Thus, two separate communities populate an Islamic State, the Muslim and the non-Muslim. This is called the Two-Nation Theory. On the basis of it, the state of Pakistan was created.
5. In an Islamic State, the non-Muslim cannot be at the helm of key affairs where they may influence or steer the state matters, influence the policy, or exercise any sort of control that may be inimical to the Two-Nation Theory or the Islamic or Muslim State. However, they would have all the basic human rights, the rights that may not contravene the spirit of the Quranic Commands, or any other laws made in consonance with the Quranic Commands. Besides, the Islamic State would be 100% responsible for protection of their life, property, places of worship and self-respect. They would have *religious independence* (religious rituals, prayers, etc.).
6. The above points make it clear that drawing a line of distinction between the Muslim and the non-Muslim is the foremost duty of an Islamic State; because, both the communities and their members enjoy separate and distinctive '***constitutional positions***'.
7. In the Age of Prophet Muhammad (PBUH) and his Righteous Four Caliphs, the Muslim and the non-Muslim who inhabited within the bourns of the Islamic State were clearly distinguished from each other, i.e. the State distinguished them constitutionally as to who was

who. Other than the State, none could decide about the matters of faith and infidelity.

8. **Later on**, after the Four Righteous Caliphs, however, when the Islamic State degraded into kingship, the Islamic Deen (more truly the Quranic Code of Life) was interpreted as a '*religion'* (a collection of rituals and prayers etc.). Or, in other words, the state turned to be 'secular' and the *religion* became a *personal matter*. When the (Muslim) State stopped practising the Quranic Laws as the constitution of the State, the matters regarding the Muslim faith and *infidelity* of a person were taken over by the 'religious' scholars (the *Ulema*) on individual basis. And, they started issuing *Fatwas* (religious opinions) as to who was a Muslim or not. It is useless to stress that these '*Fatwas'* were no more than their *personal* opinions. But, at this stage of affairs, a dogma was fabricated. Any Muslim who was declared *non-Muslim* by the religious scholars was declared a '*renegade'* and his punishment was to be killed.

   It is worth remembering that renegation of a Muslim did not necessarily mean that he left Islam and became a Christian, a Jew, a Zoroastrian, etc. If any Muslim was declared that his or her ***views*** have ceased to be in accordance with the *individual* opinions of the religious scholars of the age, he was declared a 'renegade' and was killed. It is a lamentable chapter in the Muslim history that many a Muslim was killed at the hands of the Muslim just to comply with the *Fatwas of Renegation* pronounced by the religious scholars. However, this sort of killing happened only few and far between in the Muslim countries. And, it was not as rampant as what happened in the Christendom in the name of the Catholic Inquisition in France in the 12th

century, or during the 16th and the 17th centuries in the whole of Europe, or during the Spanish Inquisition (1478–1834 A.D.), or the forced conversion of the indigenous children in the North America etc.

This dogma is clearly against the teachings of the Holy Quran that is the standard-bearer of religious freedom and does not declare renegation a crime[236]. That is why I

[236]**Note**: Islam believes in religious freedom. It does not impose any sort of thraldom, physical or mental, on the human beings. In the Holy Quran, it is declared that: **لَا إِكْرَاهَ فِي الدِّينِ ۖ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ .** "There is no compulsion in religion. The right direction is henceforth distinct from error. (2 / 256)

And: وَقُلِ الْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيَكْفُرْ. "Say: (It is) the truth from the Lord of you (all). Then whosoever will, let him believe, and whosoever will, let him disbelieve." (18 / 29)

And the verse regarding renegation (**ارتداد** *or Irtadad*) is very clear**: وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ** "And whoso becometh a renegade and dieth in his disbelief: such are they whose works have fallen both in the world and the Hereafter. (2 / 217). Further, please see (4 / 137) & (109 / 1-6).

Still another verse very clearly decides the issue of Irtadad (renegation): **إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ ازْدَادُوا كُفْرًا لَّمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا** "Lo! those who believe, then disbelieve and then (again) believe, then disbelieve, and then increase in disbelief, Allah will never pardon them, nor will He guide them unto a way." (4 / 137)

According to this verse, if a renegade is killed after he stopped believing as Muslim, how can he be able to believe again? So, killing a renegade who was formerly a Muslim is against the Quranic teachings. Here, renegation means forsaking one's beliefs and openly professing new (religious) beliefs. This has nothing to

said that the dogma of renegation is fabricated. And, whatever notion is against the Holy Quran or its spirit, it is not acceptable as 'Islam'. As I have written a lot on this subject, those who are interested in details of it, may refer to my booklet: *Qatl-e-Murtad* (Killing a Renegade), published by *Tolu-e-Islam*, Lahore, Pakistan.

9. When the British came to India, they declared religious independence to all the communities there. Resultantly, the Muslim *Ulema* continued issuing *Fatwas of Kufr* (opinions regarding a person's faith or infidelity), but none was killed as a result. Their opinions in this regard are in such profusion that none of the Muslim sects is spared of the practice of having foisted this stigma against the others. And, in the whole of Muslim *Ummah*, perhaps no Muslim can be found who may not be slurred by any of such *Fatwas*. However, these opinions are harmless and the target remains a 'Muslim' as he was. But, such *Fatwas* do instigate the masses against the target.

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do with espionage, or betraying a nation. That is out of discussion here. In this regard, the rebellion of **Tulayha ibn Khuwaylid** ibn Nawfal al-Asadi is very famous. He had accepted Islam, but rebelled against Muhammad (PBUH) in 631. He claimed to be a prophet and the recipient of divine revelation. Thus, Tulayha became the third person to claim prophethood among the Arabs during the life time of Muhammad (PBUH). Khalid Ibn Al-Walid defeated him and his confederacy in the Battle of Buzakha in 632 A.D. Following this battle, many of the rebellious tribes surrendered and accepted Islam. However, Tulayha escaped from Buzaka and sought refuge in Syria. However, when Syria was conquered by the Muslims, Tulayha **re-entered** Islam. He was not killed for being a renegade.

10. This is the background to Mr. Mirza's claims (including the claim of prophethood) in pre-partition India. The Muslim *Ulema* issued *Fatwas of Kufr* (opinions declaring him an *infidel*) against him.
11. Among the list of the prevaricating claimants of prophethood, the position of Mr. Mirza is very unique. The others claimed prophethood and themselves chose to separate from the Muslim. Hence, no issue arose between the Muslim and such claimants. And, they became like the other religions: Christianity, Judaism, Zoroastrianism, etc. In this regard, Babism may be quoted as an example. On the other hand, Mr. Mirza asserted prophethood and declared that he and his cultic followers were 'Muslim' whereas the Muslim in the whole world were not *Muslim*, and he declared the Muslim who did not follow him '*infidels'*.
12. In this war, the *Fatwas* of *Ulema* against Mr. Mirza proved useless. Similarly, Mr. Mirza's assertions and transgressions did not impact the Muslim. A queer state of affairs kept on existing between the Muslim on the one side, and Mr. Mirza and his followers on the other side. And, as already indicated, till the decision of the Bahawalpur case, nobody correctly knew what the definition of a Muslim was.

Let us move to how a Muslim State acts regarding the faith of an individual.

The Muslim in the pre-partition India decided to set up a separate Islamic State for them. This movement was based on the Two-Nation Theory. And, this State was carved out on August 14, 1947. The first step to be taken by this State was to implement the Two-Nation Theory in the newly created State i.e. drawing a line of distinction between the Muslim masses and the non-Muslim masses. Thus, this would have stopped the *Ulema's*

business of issuing opinions regarding a person's faith. And this would also have determined for good the constitutional position of Mr. Mirza's followers, the Ahmadiyya. But, the State of Pakistan, despite repeating the slogan of Islam ineffectively, went off the point by shelving the Two-Nation Theory[237]. Resultantly, the mutual practice of the *Ulema* declaring each other '*renegade'* continued on. However, no 'religious killing' occurred as, like the British did, the Government of Pakistan also (has) assured '*religious independence'*. The repeated clamour we hear that the *Ulema* could not determine before the Munir Commission of 1953 [set up regarding the Ahmadiyya issue in Pakistan] the 'definition of a Muslim' was because of the same reason that so far the State of Pakistan had not acted to decide as to who was Muslim and who was not. This state of affairs lingered till 1974. And, as a matter of fact, the precariousness on the subject was no less than what was in the pre-partition India.

For the first time, it was in the Constitution of Pakistan 1973 that the conditions to be a Muslim were stated:

1. The Constitution demands that the President and the Prime Minister must be *Muslim*.
2. In the oath of the President of Pakistan and the Prime Minister of Pakistan, it has been made pre-requisite that they declare their faith in the Finality of the Prophethood on Muhammad (PBUH), and believe that the chain of Prophethood did end on Muhammad (PBUH).
3. Thus, indirectly, it was decided that a person must believe that the Chain of Prophethood ended on Muhammad (PBUH) in order to be considered a Muslim. In other words, anyone believing in 'continuity of prophethood', (he or she) could not be

[237]**Note**: 'Two Nations Theory' was the basis of the creation of Pakistan.

constitutionally considered a Muslim. It should be kept in mind that declaring a Command in the Holy Quran ***cancelled*** is tantamount to 'claim of prophethood'. Therefore, such a claimant or his or her follower is also considered having belief in 'the ***continuity of prophethood***'; hence, he or she is not a Muslim.

4. The Constitution of 1973 declared the Hindu, the Parsi, the Christian, the Buddhist, etc. non-Muslim minorities. Therefore, according to the Constitution of Pakistan 1973, anyone declared non-Muslim would become a part of these communities.

   As it has been said above, the non-Muslim minorities have been protected. As far as the rights are concerned, there is no difference between a Muslim and a non-Muslim. The only exception is that a non-Muslim cannot become the President or Prime Minister of Pakistan.

5. The above-said condition in the Constitution was decisive in this regard that must have solved and ended the issue as to who was a Muslim or not. Nevertheless, the question cropped up regarding Mr. Mirza and his followers (both, the Lahore Ahmadiyya Group and the Qadian Ahmadiyya Group or any other who followed Mr. Mirza). And the question was whether Mr. Mirza and his cult believe in the '*Continuity of Prophethood*' after Muhammad (PBUH) or not.

   While we are writing these words (in 1974), this question is under consideration in the Parliament of Pakistan. Therefore, at this point, we cannot say anything in this regard.

However, what has been discussed, in the foregoing pages, in the light of the Holy Quran, the readers may conclude on their own if the Ahmadiyya cult is Muslim or not.

According to our Quranic learning, Mr. Mirza and his cultic followers (the Lahore Ahmadiyya Group, the Qadian Ahmadiyya Group or any other group who believe in him in any way) cannot be included in the *Ummah* of Muhammad (PBUH); hence, cannot be considered Muslim.

What would be their constitutional position in Pakistan, I am not responsible for that. I have only to be responsible before Allah (God), and it is the same motive of responsibility behind writing this book.

What Happened in the Parliament of Pakistan in 1974?

When we were writing this book, the issue whether Mr. Mirza and his followers, the Ahmadiyya, were Muslim or not was under consideration in the Parliament of Pakistan. In order to know what happened there, please see Chapter 10, The Complement.

However, before moving to Chapter 10, let us understand what is the grandeur of Prophethood.

CHAPTER

9

WHAT IS PROPHETHOOD?

After an elaborate discussion about the *Finality of the Prophethood*, the concept we form about the topic is so full of grandeur and respect that it beggars description. A sensible and sensitive Muslim is struck with awe and his heart becomes filled with reverence and gratitude.

We cannot understand the essence and nature of Prophethood; but, its concept that the Holy Quran presents is so elevated and commanding that the whole universe seems bowed before it. In this regard, what I wrote in the last chapter of my book: ***Miraj-e-Insaniyat*** is as follows:

> "The status of *Nabuwah* (Prophethood) is so elevated that even an imagination of it enlarges the spirit, enlightens the mind, inspires the heart, warms up the blood, empowers the body, irradiates the surroundings, brightens the atmosphere, and enlivens every snippet of the cosmos. A Prophet's message had always been a harbinger of revolution, bestower of grandeur, and indicator of glories. It had always been the trumpet of revival, and enlivener of the dead nations. A Prophet always resurrected his nation and guided them to the heights of glories, carrying, in one hand, the caliphate of the world, and, in the other, the kingdom of the heavens. A prophet raising the worldly system on the divine lines

granted to him always razed the false isms with his appealing message and surprising action whereby life rejuvenated, aspirations opened up to fresh vistas; emotions cheered up, faith emboldened, hearts re-invigorated and the soul was pleased due to the teeming blessings. Fresh hopes blossomed up, purposes were revived, and the nation's sprouting progress leapt forward. A prophet's utmost purpose had been to set up Kingdom of God and implement the Divine Revelation. Whenever any prophet laid down the throne of God, every evil was brought hands and feet chained to prostrate before His Grandeur. Satan was forced to flee and the topless towers of the mighty Pharaohs were burnt down to ashes. The boundless destructive and cruel forces were handcuffed and humiliated. Success and Conquest went hand in hand with them and the good overpowered the evil. Stateliness welcomed them. Wickedness and Impiety converted to Godliness. And, all the accomplishments of the Prophet and his companions were immensely lauded by God and His Angels: **اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَ سَلِّمُوْا تَسْلِيْمًا** "*Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation.*" (33 / 56)

These are some of the heavenly pearls of the *Prophethood* that I have been able to collect from the unfathomable ocean of the Holy Quran.

In contrast to the unimaginably elevated status of *Prophethood*, we see a 19th century, sickly Qadiani moron who has always been playing second fiddle to the usurping forces of the nation of shopkeepers, and has always been busy in counting the donations, cussing the opponents, mitigating the evils of his

colonizing foreign masters. He is the one who has, on the one hand, been obsessedly justifying in all of his writings his claims; and, on the other hand, trying, vainly, to dissuade a bold nation, that he betrayed, not to raise arms against his foreign masters! And, to achieve his wile and lowly ends, he tries to hide his double-faced character behind the poorly woven veil of self-contradicting warp and woof of pseudo-divinity. What a nauseating character and what a high claim!

It was because of the sensitive character and pious heart of a true Muslim that the God-gifted spirit of Dr. Iqbal spontaneously uttered his famous poem: *Imamate* (Leadership), wherein he said:

فتنۂِ ملتِ بیضا ہے امامت اُس کی
جو مسلماں کو سلاطیں کا پرستار کرے

Translation:

> "His leadership becomes a curse for the Muslim,
> The one who glorifies the kings to them."

After having introduced the status of Prophethood, I further wrote in my book:

> "Not to speak of the elevated position of the Prophethood, even an ordinary Muslim who has been trained in the illuminating light of the Divine Message (that the Prophet brought) has such a height of character that his presence radiates the hearts and leads the others to a glorified destiny. None can overawe him, except the dignity and grandeur of Allah (God). The imposing powers of the world become terrified of his strength. His resolution is the assurance behind the spread of the Divine Message, and its establishment as a system. He implements the Commands of God. He becomes that

> "*Mujaddad*" (the revivalist) whose powerful faith revives the spirit of the age of Muhammad (PBUH) and his companions. Any such person is the *Messiah* of any nation; a *Messiah* who actually brings the dead nation to life again. Such a guided person, the *Mahdi* of a nation, not only himself leads a divinely guided life according to the divine laws, but he, also, becomes a light-house for the others in the ocean of life. He becomes the centre of gravitation for those about whom the Quran says: **يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ** "(A people) whom He loveth and who love Him, humble toward believers, stern toward disbelievers, striving in the way of Allah and fearing not the blame of any blamer." (5 / 54)

On the other hand, you see that the Mujaddad, Mahdi, Messiah and the prophet of Qadian did not give anything in his 'message' except:

محکومی و مسکینی و نو میدیٔ جاوید

"Servitude, humility, and perennial hopelessness"

so that his followers keep on serving his British masters. Mr. Mirza advised his followers:

> "They must accept the British government as their genuine rulers and obey them from the core of their hearts."
>
> (*Zarurat-ul-Imam*, p. 23; or, Ruhani Khazain, Vol. 13, p. 493)

Instead of giving something, he took away even the smothering embers from the sickly spirits of his followers and left to them the bequest of servitude, sycophancy, obedience and slavery of "the white masters".

Very rightly Dr. Iqbal has compared the slave-natured sycophants and the free-spirited people:

ہو بندہِ آزاد اگر صاحبِ اِلہام
ہے اُس کی نگاہ فکروعمل کے لیے مہمیز

"If a freeman experiences 'intuitions'
His vision becomes a fillip for thinking and action"

اُس کے نفسِ گرم کی تاثیر ہے ایسی
ہو جاتی ہے خاکِ چمنستان شرر آمیز

"His warm conscience is so powerful
That even the (heart of the) land of a nation becomes ablaze"

شاہیں کی ادا ہوتی ہے بلبل میں نمودار
کس درجہ بدل جاتے ہیں مرغان سحر خیز

"The nightingales turn into eagles
What a metamorphosis that all the nation undergoes!"

اس مرد خود آگاہ خدامست کی صحبت
دیتی ہے گداوں کو شکوہ جم و پرویز

"Such a self-conscious and God-loving personage
Brings grandeur of kings to the paupers."

محکوم کے الہام سے اللہ بچائے
غارت گرِاقوام ہے وہ صورتِ چنگیز

"May Allah (God) save us from the '*intuition'* of a slave!
It disgraces the nations, as did Genghis Khan."

Instead of elevating the nation to the heights of matchless courage and undaunted bravery, when Mr. Mirza started making death predictions of his opponents, they filed a case against him under Criminal Code clause 107 in the court of Deputy Commissioner, Gurdaspur, India. Mr. Mirza had to sign an

agreement with them (Muhammad Hussain Batalvi, etc.) and seek their pardon. You may enjoy the wording of the agreement between Mr. Mirza and his opponents:

I, Mirza Ghulam Ahmad Qadiani, in the presence of God, solemnly agree that in future:

1. I will desist from issuing a prediction that may be construed as aimed at disgracing a person (Muslim or Hindu or Christian, etc.) or to hold a person as target of any divine perdition.
2. I will also desist from appealing or requesting to God that He disgrace any person (Muslim, Hindu or Christian, etc.), or to show any (divine) sign of perdition for them to show as to who is right or wrong in any religious debate.
3. I will desist from publishing anything under the name "*intuition*" that may be construed as invoking divine perdition for any person (Muslim, or Hindu or Christian, etc.).
4. As far as possible, I will also ask all the people over whom I exercise any influence (i.e. the followers) to desist from any such practice that I have agreed to as above.

Signed:
Mirza Ghulam Ahmad (With my own hand)

Witness:
Khawaja Kamal-ud-Din, B.A. L.L.B.

Signed:
J.M. Dowey, District Magistrate

Dated: February 24, 1899

In this regard, Mr. Mirza wrote:

> "If I have agreed before Mr. Dowey (District Magistrate, District Gurdaspur) that I will not call Maulvi Mohammad Hussain Batalvi an *infidel*, I really mean that, and I do not consider any Muslim a *Kafir* (an infidel)."
>
> (*Tiryaq-ul-Qulub*, P. 131; or, Ruhani Khazain, Vol. 15, pp. 433-434)

Thus, Mr. Mirza got rid of the court. But, despite his agreement with his opponents, he kept on calling the Muslim *Kafirs* (infidels)![238] We think that after this, there is no need to write anymore on this subject.

A Review

First of all, it must be understood that even an imaginative possibility of *prophethood* after Muhammad (PBUH) expels a person (a Muslim) from the *Ummah* of Muhammad (PBUH), or in the western phrasing '*Muhammadan Community'*.

Second, *Prophethood* was *Prophethood*. It did not have different types. It was unique, and was gifted by Allah (God) to the personages whom He chose as per *His Independent Will*. It could not be, nor can it be, acquired. It is out of question after the declaration of the Finality of the Prophethood on Muhammad (PBUH) in the Holy Quran (33 / 40).

Third, Prophethood means *revelation* of Knowledge, Commands, etc. directly from God. They are ***certain*** in nature, sure to happen; hence, they cannot be called *predictions* in the

[238]**Note**: Such is the written promise or agreement of a claimant of '*prophethood'*! May God save us from the influence of such a fearful '*prophethood'*!

strict sense of the word.

Fourth, 'the Last Message' or the 'Collection of Divine Revelation' has been perfected, saved, and preserved in the form of the Holy Quran, forever and ever.

Fifth, as the bestowal of Prophethood has been ended, anyone who claims to have 'intuition', 'revelation', etc. and claims to cancel any command in the Holy Quran, is a claimant of prophethood; hence, according to the Quran, a liar, a prevaricator.

Sixth, the terms, *Buruzi* (manifestational), *Zilli* (shadowy), evolutionary prophet, partial prophet, sub-ordinate prophet, defective prophet, *Ummati* prophet etc., or any other term similar to them, have not been used in the Quran; hence, they are anti-Quran, and anti-Islam. Anything that is against the Quran or the Quranic spirit cannot be called *Islamic*.

Seventh, even the terms '*Mujaddad'*, '*Mahdi'*, 'the Promised Messiah', etc. have not been used in the Quran.

Therefore, after the Finality of the Prophethood on Muhammad (PBUH), the Quranic Laws are to be put in practice by an Islamic State; because, Islam is not a combination of rituals; it does not allow priesthood. As long as that system existed, none could dare to claim prophethood like Mr. Mirza did. If anyone did, the State took action.

The concept of 'the Promised One', creates dejection, inaction; hence, degeneration. When these things stop existing under an Islamic Quranic State, none would wait for any Tom, Dick or Harry 'Promised One'. At that time, people like Iranian Bab, Baha'Ullah, Mirza from Qadian, etc. would be able to understand that the Quranic Commands are not like the Railway Timetable which can be cancelled; instead, they are perennial to

meet the human developmental needs. And, at that time, Qadianism and *Mujjaddadism* will also be able to understand that the Prophethood of Muhammad (PBUH) is perfect and perennial, and the Message that he brought is everlasting, perfect and preserved in the form of the Holy Quran; because, he came not to implement his commands, he came to implement Allah's Commands. He came not to give his message; he came to convey God's Message[239]. Quranic Commands are not dependent on *Mujjaddadism*; anyone who endeavours to implement the Quranic system is honoured to have worked for Allah's Commands. Hence, whatever is ***attributed*** to Muhammad (PBUH) must be judged by the criterion of the Quran; because, the Holy Quran is the perfect, the unaltered, and the preserved biography of Muhammad (PBUH). He led his life in accordance with the Quran. And, he always kept his words (*Hadiths*) separate from the Quran. But first we are to decide what are '***his'*** words and what are ***not his***. So the only unfailing and undisputable criterion to judge this is the Holy Quran. It is the God-given criterion. The Holy Quran does not need any *external* support to be understood; it is a ***clear*** book. To understand it, one should be unbiased and sensible: **اِنَّهٗ لَقُرْاٰنٌ كَرِيْمٌ فِيْ كِتٰبٍ مَّكْنُوْنٍ لَّا يَمَسُّهٗۤ اِلَّا الْمُطَهَّرُوْنَ** (56 / 77 – 79) "That this is indeed a Qur'an most honourable, in a Book well-guarded, which none shall touch but those who are clean."

The prevaricating claimants of prophethood stem from the rotten minds of any nation, and they try to cash in on the dejected spirits of the nation. The vibrant and living nations do not look up to precarious supports. They live by their ideology, by the power of their actions. If an ideology is capable to self-preserve,

[239]**Note**: If we read the verse (3 / 79 .... **مَا كَانَ لِبَشَرٍ**) with verses (4 / 65... **فَلَا وَرَبِّكَ**) and (6 / 15 ... **قُلْ إِنِّي أَخَافُ**), it becomes clear that any Prophet who was sent by God, was sent only to preach what was revealed to him, and to set up a system based on the *revelation* from God.

the nations who rely on it are also capable to survive as a strong, imposing nation; otherwise they are wiped out along with their weak ideology. If their ideology is strong but their actions are weak, the ideology survives but the nation is wiped out.

The Prophethood of Muhammad (PBUH), which is the second name of the Holy Quran, has the vital force to live forever, till the Day of Judgement, even beyond it, in the Hereafter. The Quranic message is calling up the Muslims to action as Dr. Iqbal truly epitomized it:

وائے نادانی کہ تُو محتاجِ ساقی ہو گیا
مئے بھی تُو، مینا بھی تُو، ساقی بھی تُو، محفل بھی تُو
بے خبر، تُو جوہرِ آئینہِ ایّام ہے
تُو زمانے میں، خدا کا آخری پیغام ہے

Translation:

"Ah! (O, Muslim) What a foolery that you depend on the others!
Your are the Wine, the Glass, the Fetcher and the Party
You are the Essence of the Age!
And you are the Last Message of God to the world!"

But this *Muslim* can be 'the Last Message of God to the World' only when he believes, as said in the Quran, that the knowledge from God has ended in the Finality of the Prophethood on Muhammad (PBUH); and, the Holy Quran is the guidance to the humanity till the Day of Judgement as the perennial Code of Life, and that even a single word of it has not been, or cannot be cancelled. This is called 'the Finality of the Prophethood'.

Wassalam (Peace be upon you)!

Perwez

CHAPTER

10

THE COMPLEMENT

(First Edition)

You have read the book. And, as you have read in the '*Foreword'*, the manuscript of this book had been completed in April 1974, and the book sent to press to be printed. However, the printing had to be stopped because of the prohibition on the publication of any literature against 'the Ahmadiyya'. In the meantime, the Government of Pakistan decided on September 7, 1974, by the Second Amendment to the Constitution of Pakistan 1973, that a clause (clause No. 3) to the Article No. 260 of the Constitution of Pakistan would be added which is as follows:

> "A person who does not believe in the absolute and unqualified Finality of the Prophethood of Muhammad (Peace be upon him), the last of the Prophets, or claims to be a prophet, in any sense of the word or of any description whatsoever, after Muhammad (Peace be upon him), or recognizes such claimant as a prophet or a religious reformer, is not a Muslim for the purposes of the Constitution or law."

And, in Article 106, in clause (3), after the word "communities" the words and brackets - "and persons of the Qadiani Group or the Lahore Group (who call themselves Ahmadis)" - were also inserted.

Thus both the Groups of the Ahmadiyya (the Lahore Ahmadiyya Group and the Qadian Ahmadiyya Group) were declared *non-*

Muslim and included in the *non-Muslim minorities* living in Pakistan.

You have seen in the book that I proposed the same solution at various places saying that the issue was not going to be resolved with *Fatwas* (religious opinions) of the Muslim *Ulema*. The Government of Pakistan solved it once for all.

All thanks to Allah (God) that the reality that took form of a decision by a court in Bahawalnagar, in 1935, became a part of the Constitution of Pakistan after approximately 40 years. This was my mission in life that was accomplished in my life and for which I always bow my head in gratitude to Allah (God).

Such emotions, however, do not stem from any sort of ill-will towards the Ahmadiyya or that it was a question of my prestige that has been gratified. Islam, in fact, can be considered "the Last and the Perfect Message of Allah" ***only*** when the Prophethood of Muhammad (PBUH) is accepted for the humanity till the Day of Judgement. Getting revelation from, or any form of communion with God after Muhammad (PBUH) destroys the basis of Islam and the uniqueness of the Prophethood of Muhammad (PBUH).[240]

[240]**Note**: The *non-Muslim* forces did realize this fact. Hence, in order to sap down the very basis of the strength of Islam, they hatched up a plan. Mr. Mirza worked only as a cat's paw for them. Initially, their mission was to provide a '*revelatory justification*' to destroy the spirit of *Jihad* in the Muslim in order to prop up the British Empire; but, over the decades, these anti-Islam forces have made the Ahmadiyya an instrument to create chaos in the ideological ranks of the Muslim. Clearly, the anti-Islam forces are using the Ahmadiyya as their front organization, a role that they are happily and willingly playing as per advice of their leader, Mr. Mirza.

Besides what we have discussed in the book, the notable point is that after Muhammad (PBUH), the asserters of *prophethood* declared their

Strengthening the bases of Deen is a part of my faith, and protection of the honour of the Prophethood is a demand on my infatuation with it. That is why I have been dedicating every moment of my life since my childhood to this task. This is the basic reason behind my emotions of gratitude and pleasure.

There is another reason. In Islam, there is no distinction or dichotomy between the 'worldly affairs' and 'the religious affairs'[241]. Both these types fall in the ambit of 'Islam'. And, it obliterates 'Priesthood'. In the age of Prophet Muhammad PBUH and the Four Righteous Caliphs, who immediately succeeded him, nowhere did you find the religious priesthood in the State of Islam. However, when kingship replaced Quranic Laws in the state matters, the religious priesthood came into existence and the bifurcation of 'worldly matters' and 'religious matters' was established. The Government of the kings took control of the 'worldly affairs' whereas the *Ulema* (the religious priesthood) were assigned the role of guiding the people in religious matters (conducting the rituals, leading the prayers, etc.).

The second mission of my life is to set up again the ***Quranic Caliphate*** as was done by the immediate Four Successors of

---

prophethood under personal motives to attain worldly gains whereas Mr. Mirza and his movement was prepared as a conspiracy against the spirit of *Jihad* in the Muslim *Ummah*. Now-a-days, the Ahmadiyya have taken up many new roles such as spreading black propaganda in the Islamic World, working as the fifth column against the common and the simple Muslim masses at large in order to dupe them in the name of Islam, work against the Palestinian cause in the Middle East, divert the new-converts to Islam, spread the anti-Quran messages in the name of the Quran, propagate Islam as a religion of rituals, etc.

[241]**Note**: Islam is a *Deen* (the Arabic word *Deen* means 'Code of Life'), not a religion (which is a hotchpotch of rituals and prayers).

Muhammad (PBUH). For the same reason, I took part in the Pakistan Movement as far as it was possible. And, for the same, I am active after the creation of Pakistan. The reason behind the opposition of the *Ulema* of me and my writings is because they know that in an Islamic State there is no place for priesthood.

What I have been saying to them was that the solution to the issue of the Ahmadiyya did not lie in debates or *Fatwas* (religious opinions). That was possible (as has already been done) by the enactment of the government. But they never agreed to that. They held the opinion that the said issue pertained to the 'domain of faith' which was 'their province', not that of the government. However, the circumstances led to such a point that they had to have recourse to the government; and, the Government of Pakistan had to interfere. Thus the issue that had been a constant thorn in their flesh was solved by a single enactment. In this regard, what happened and the way it happened is the first step towards destruction of the duality or dichotomy as we have discussed above i.e. the separation of 'worldly affairs' and 'religious affairs', the duality that the Muslim priesthood had been supporting since the centuries. However, an example has been set that would level the road to establishment of a Quranic State provided all the decisions are made, with the same zeal, abiding by the teachings of the Holy Quran. This is also a cause of my gratitude and pleasure in the Government of Pakistan's decision on September 7, 1974.

Study of this book must have also shown that the government's decision is not an unprecedented one. Mr. Mirza's claim was based on his separation from the Muslim, his concept of a separate Ahmadi *Ummah*, separate from the Muslim *Ummah*. The decision by the Government of Pakistan has only constitutionalized the fact that existed since long. This was also constitutionally needed. In a country that was created on the basis of Islam and because of a distinction between the Muslim

Society and the non-Muslim one, a confused religious environment could not exist for long.

The followers of the Ahmadiyya Religion have lost nothing because of this decision. According to the current Constitution of Pakistan (1973), excepting the offices of the President of Pakistan and the Prime Minister of Pakistan, no distinction has been made. And, the non-Muslim (Hindu, Sikh, Parsi, Ahmadiyya, etc.) are in a better position to be constitutionally protected as minorities. And, they (the Ahmadiyya) cannot also fear any harm at the hands of the Muslim in Pakistan. They can live in Pakistan in peace as do the other minorities[242]. In Islam, the non-Muslim are, in fact, called "Ahl Al-Dhimma"[243] meaning that the Islamic Government takes the responsibility of protecting their life, property, honour, religious matters, etc. However, none of the non-Muslim is paying the *Jizya* tax in

[242]**Note**: If they had feared any harm, they would not have migrated to Pakistan. On the other hand, they did fear this at the hands of the Hindu or the Sikh. That was why they left India, despite the fact that their sacred place Qadian where they go for pilgrimage is in India.

[243]**Note**: A ***dhimmi*** (Arabic ذمي , collectively أهل الذمة *ahl ul-ḏimmah*, the people of the *dhimma*") is a Muslim historical term referring to non-Muslim living in an Islamic territory with legal protection. Literally speaking the word dhimma, means the "protected person." According to scholars, *dhimmis* had their rights fully protected in their communities. But, as citizens in the Islamic state, they had certain responsibilities. It was obligatory for them to pay the *Jizya* tax, which complemented the Zakat tax paid by the Muslim subjects. *Dhimmis* were exempt from certain duties assigned specifically to the Muslim, and did not enjoy certain political rights reserved for the Muslim. However, they were, otherwise, equal under the laws of property, contract, and obligation. (H. Patrick Glenn, *Legal Traditions of the World*. Oxford University Press, 2007, p. 219)

Pakistan, and so are the Ahmadiyya.

You have seen that the basic reason behind opening the door of Prophethood is the dogma of '*the Promised One*'. 'The Finality of the Prophethood' means that 'the Promised One' had already been sent by God. Otherwise, the term 'the Finality of the Prophethood' becomes a mock-term. No 'Promised One' had been left out. He, who was to come as "the last Promised One", was born in the 6th Century A.D. and appeared in the 7th Century A.D. Now, none would come from Allah (God), and ***none*** can ***acquire*** knowledge from God directly. Whatever God was to say to the humanity, He has said for the final time. And, that is safe and perfected in the form of the Holy Quran. The message of: **وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَا مُبَدِّلَ لِكَلِمَاتِهِ** "Perfected is the Word of thy Lord in truth and justice. There is naught that can change His words" (6 / 115) means the same.

Therefore, nothing is left to be conveyed from God to the human beings. Hence, talking or even imagining the possibility of human interlocution or dialogue with God, or of getting anything through '*intuition'* etc. from Him is against the Quran, as implied in the above-quoted verse.

The concept of 'the Promised One' is against the Quran, and is borrowed from the others. Islam has a kind of superiority over the 'other Codes of Life' as its constitution is safe, perfected and unchangeable, and that there is no depressing and tantalizing dogma of 'the Promised One'. It is a sound argument and proof of its (Islam's) being PERFECT. The other religions have tried to undermine this superiority of Islam by propagating the dogma of 'the Promised One' and foisted it on the minds of the Muslim rank and file so much so that having belief in it or not became a question of faith or infidelity.

As long as this dogma seeps the Muslim minds, the prevaricating

claimants of prophethood will keep on jumping in to cash in on the Muslim. The only solution to this and the other issues is to keep off whatever is against the Holy Quran, and that is the only God-given biography of the Last Prophet of Islam, Muhammad (PBUH).

Very truly Dr. Allama Iqbal responds on behalf of God that:

وہ زمانے میں معزز تھے مسلماں ہو کر
اور تم خوار ہوئے تارکِ قرآں ہو کر

Translation:

"The earlier Muslims were respected in the world as 'Muslims'
But, you are dishonoured; because, you left The Quran."

Wassalam (Peace be upon you)

Perwez
Dated: October 3, 1974

INDEX

Aaron: ix, 16, 47, 48, 259

Abdul Hakeem Khan: 167, 168

Abdullah Atham, Note on: 186

Abdullah Atham: 164, 165, 186, 189, 192

Abdullah Quilliam: 103

Addenda: 152

Agreement of 1899 between Mr. Mirza and his opponents: 329

Ahmad Baig: 168 to 172

Ahmad Shah Abdali: 287

Ahmadi Group: 130, 184

Ahmadi Jama'at: 130, 184

Ahmadiyya, a political move: 217

Al-Hakam: xxxii, 84, 110, 159, 166, 173,189

Ali Mohammad Shirazi: 201

Ali Sher Baig: 169, 171

Allama Iqbal: xxvii, 19, 53, 58, 143, 203, 216, 218, 300, 301, 311, 326, 328, 333, 340

Al-Wassiyat: 246

Angel: 47, 96, 98, 107, 157, 159, 270, 272, 325

Appease: 251, 300

Argumentation for predictions of Mr. Mirza: 269

Aryans: 101, 196

Avatar of Muhammad (PBUH): 128

Bab: 201

Badr, Battle: 274

Badr, newspaper: 167

Baha'i: xxv, 49, 203 – 206, 211, 214, 216

Baha'u'llah: xxiii, 49, 201, 202, 331

Bahawalnagar: 335

Bahawalpur: 2, 3, 62, 320

Bahishti Maqbara: 135, 243

Balakot: 217

Bani Israel: 180, 260, 261

Bastard: 175

Bishop of Rome: 215

Blind man: 187, 193

Bone of Contention between the two groups: 250

Book of Allah enough for us: 100

Book: viii, 4, 29, 25, 29, 32, 36, 38, 40, 46, 71, 92, 94, 99, 102, 105, 107, 200, 224, 258

British Government: vii, 214, 217, 218, 224 – 233, 286 – 288, 303, 327.

Bronze Age: 265

Buruz / Buruzi 83, 84, 90, 114, 121, 122 - 126, 196, 200, 314, 331

Calculation of the number of prophets in Bani Israel: 265

Centennial Mujaddad: iv, 288

Challenge of the Quran: 6, 95, 101, 268

Change in Allah's Word: 308

Chenab Nagar: xxxii, 236

Claim to be Muhaddith: 176

Claim to be promised messiah: 296

Claim to sainthood: 71, 72, 82, 314

Code separate from Islam: 103

Code: iv, 4, 24, 56, 92, 93, 103, 152, 199, 256, 292, 299, 315, 317, 339

Coercion:181, 223

Commands and Prohibitions: 200

Common Point between the Ahmadiyya and the Muslim: 135

Complement: 334

Compulsion: 143, 220, 223, 311, 318

Constitution of Pakistan: 314, 321, 322, 334, 335, 338

Continuity of Prophethood: xx, 321, 322

Creeds: 216

Criteria for verification of the Hadiths: 11

Cross: 187, 298, 299

Cussing: 174

Danger faced by the British: 217

Darood Shareef: 119

Death of the Christ: 294, 295

Deciding factor: xvii, 10, 307, 313

Deen: iv, 11, 199, 267, 292, 299, 315

Defective Prophethood: 68, 253

Defective Ummah: 253

Definition: 4, 5, 74, 208 - 2110, 320

Democracy, not in consonance with Islam: 267

Denier of the Hadiths? 11

Deputy Commissioner: 174, 186, 232, 328

Dhimmi: 338

Disciples of Jesus: 216, 264, 265, 266

Dissent (with the Muslim): (104), 242

Distinction between Prophets: xi, 4, 45, 48, 49, 107, 209, 261, 263

Divine Guidance: 16, 23, 28, 41, 60

Divine Revelation of Mr. Mirza: 94, 174 - 178, 199, 256, 257

Divine Revelation: 20, 24, 35, 37, 41, 44, 57, 60, 75, 78, 134, 146

Donation: xxx, 65, 66, 163, 243, 247, 287

Donations deemed income: 247

Dowey: 329, 330

Downing of the Cross: 297, 298

Durant: xviii, xix, 212, 213

Early life, Mirza Ghulam Ahmad: 64

Eid: 171

Eil, angel: 96

Embezzlements of Mr. Mirza: 246

Epidemic: 161, 162, 164

Expertise in Composition, Mr. Mirza's: 151

Explanatory-Nabi: 256

Faith in the Finality of the Prophethood: 12, 28, 49, 52, 74, 321

Fault, our own: 108

Finality of the Prophethood: 12, 28, 49, 52, 74, 82, 90, 98, 111, 139, 141, 198, 203, 204, 240, 249, 267, 277, 285, 314, 321, 325, 331, 332, 334, 335, 340

First Messiah: 200

Francis Mudie: 236

Full Verse: 113, 119, 120

Funeral Prayers of the non-Ahmadis: 110, 111, 112, 136, 207

Gabriel: 36, 39, 96, 97

Ghazi: 220, 310

Ghulam Ahmad: vii, ix, xii, xv, xxviii, 64, 68, 111, 156, 178, 247, 248, 257, 329

Glad Tidings: 25, 113, 120, 125, 159, 191, 272, 273

God Himself appeared: 86

Government: v, 27, 47, 65,181, 208, 224, 226, 286, 303, 334, 336

Governor Punjab: 224

Great Pilgrimage: 135

Hajj in Qadian:134, 135, 238

Hajj, Big: 135

Hakeem Noor-ud-Din: 110, 140, 141, 242, 246, 248

Haq: 191

Heart is stuck in Qadian: 237

Henri Marcel Leon: 103

Heraclius: 221

History, Mr. Mirza's Knowledge of: 149, 202

Holder of Shariah, Mr. Mirza: 92, 94, 256

Holder of the Book: 94, 102, 256, 261

Holy Quran and the Prophethood of Muhammad are synonymous: 260

Holy Quran, characteristics: 24, 34

Human life, Two Levels: 17

Iblees Ki Majlis-e-Shura: 301

Ibn-e-Arabi, Claims: 56

Ilham: iv, 38, 55, 57, 69, 145, 155, 157, 293, 298

Imam 'to come': 59

Imam Bukhari: 117, 279

Imperial Gazetteer of India: 218

In-between Prophet: 73

Indulgence: 245, 288, 303

Infidel: xxxiii, 70, 106, 164, 220, 305

Infidelity: 85, 89, 105, 107, 273, 304, 306, 315, 319, 339

Initial Announcement of Mr. Mirza: 70

Insistence of the Ahmadiyya on being called Muslim: 210

Instinct or Nature: 16

Intellectual level of Mr. Mirza: 149

Interlocution with God:127, 267, 293

Interpolations of Mr. Mirza: 175

Interpolations: xxv, 21, 12, 279, 281, 282, 292, 305

Intuitions of Mr. Mirza, Samples of: 141 to 145, 155

Investiture of Prophethood: xxvii, 40, 197, 198, 276

Islam and Ahmadism:xvii, xx, xxxi, 88, 143, 210

Islamic State: 316, 316, 317, 320, 331, 337

Israel: xxi, xxii, 113, 120, 180, 260, 261

It could not happen in an Islamic Government: 229

Izzat Bibi: 169

Jacob: 47, 180, 188, 196, 260

Jamal-ud-Din Afghani: 285, 287

Jang-e-Muqaddas: 187, 191

Jerusalem: 238, 240, 241

Jew: xviii, xix, 9, 22, 42, 125, 136, 196, 213, 214, 240, 260, 317

Jihad (abolished): iv, xxxi, 129, 183, 217, 218, 221 to 227, 287, 288, 303, 308 to 312

Jihad and Qital: iv, 218, 221, 222, 308, 312

Jizya: 220, 223, 338

Judaism: xix, xx, xxi, 213, 320

Kafir: xix, 104, 214, 306, 315, 330

Kalima, Distinctive: 136 to 139

Kashf: iv, vi, 38, 39, 40, 55, 57 to 61, 67, 69 to 72, 144, 293

Khatamul Anmbiya: iv, 78, 88 to 90, 93, 139, 140

Khatamun Nabiyyin:iv, xxvi,

xxvii, 49, 51, 57, 75,77, 79 to 83, 135, 17, 139 to 141

Khawaja Kamal-ud-Din: 242, 246, 247, 329

Khowsro: 221

Kitab: 32, 40, 41, 98, 259

Knowledge of the unseen: 160, 161, 269, 270, 273 to 275

Krishna Gopal: 101, 315

Lahore Ahmadiyya Group: 69, 81, 87, 150, 176, 238, 242, 248 to 258, 278 to 290, 298, 303 to 307, 311, 312, 322, 323, 334

Language of Ilham: 145

Last Message: 331, 333

Last Prophet: ix, xiv, xxi, xxxiv, 24, 51, 77, 82, 89, 113, 179, 203, 315, 340

Law: xi, xix, xxviii, 2, 16, 18, 27, 33, 87, 93, 113, 120, 191, 200, 213, 232, 315, 317, 327, 331, 334, 336

Leo Tolstoy: 216

Lie of Mr. Mirza: 304

Lineage of Mr. Mirza: 64, 102, 128, 199

Lord Kitchener; 286

Loyalty to the British: vii, 224, 226, 231

Ma'ruf Karkhi: 273

Madina: 230, 239

Mahdi Sudanese: 285 to 287, 310

Mahdi: v, xxxi, 61, 99, 127, 149, 200, 218, 226, 248, 284, 285, 327, 331

Makkah: 132 to 135, 230, 236, 238

Maktoobat: 102, 146, 153, 176, 188, 199, 290

Malabar: 232

Maratha: 287

Marriage: 2, 5, 62, 112, 168 to 173, 282

Martyrs: 81, 275, 276, 287

Masjid Aqsa: 133, 134, 237

Massih Hindustan Mein: 68, 296

Maulvi Abdul Hakeem: xxvi, 251

Maulvi Mohammad Ali: 246, 247, 248, 249, 282, 304, 305

Maulvi Mohammad Hussain Batalvi: xxviii, xxx, 297, 330

Maulvi Sanaullah: xxvi, 167, 168

Mechanical Islam: 4

Messenger: iv, viii, ix, 28, 33, 42 to 49, 77, 84, 92 to 99, 107, 120, 121, 130, 176 to 178, 198, 203, 204, 225, 248, 256, 257, 275, 281

Messengerhood of Muhammad has finished (God forbid!): 99

Messiah: xxviii, 8, 12, 59, 61, 67, 70, 85, 91, 100, 117, 130, 136, 165, 180, 190, 200, 231, 249, 293, 296, 304, 315

Mirza as Adam, Noah, Jesus, Joseph etc.: 86

Mirza: three periods of his life: 69

Mirza's death: 159, 168

Mohammad Ali Khan: 192

Mohammadi Begum, episode: xxiv, 168 to 174

Mosai: 203

Moses, mother of: 264, 265, 266

Moses: ix, 16, 48, 106, 118, 179, 196, 203, 219, 259 to 264, 276

Muhaddith / Muhaddithiyat: 72 - 76, 176, 278, 282, 302, 314

Muhammad (PBUH)'s personal judgment: 262 (Footnote – 194)

Muhammad, Five Names: 117

Muhammadan Community: 197, 198, 204, 210, 330

Mujaddad Alf-e-Sani: 287

Mujaddad: iv, 61, 156, 176, 249, 287 to 293, 302, 314, 327, 331

Mujaddadhood: 291

Mujaddid Ahmad Sirhindi: 175, 176, 287, 290, 291

Mumin: iv, 58, 182, 183, 276, 304, 305, 312

Muslim League or Congress: 233

Muslims are Infidels: 104 to 110

Mut'ah:282, 283

Nabi and Rasool are the same: 42 to 48, 258 to 260

Nabi, the word deleted: 76, 77, 147, 251

Nabi: iv, viii, ix, xiii, 4, 42, 48, 49, 76, 87, 88, 89, 251, 255

National League: 233, 234, 235

Nature or instinct: 16

Nehru: xvii, xviii, xxxi, 234

New Religion: 102, 237

New Ummah (Community): 195, 199, 201, 209

Nikah: 282

No distinction among the Messengers: 4, 45, 48, 107, 208, 261, 263

Non-explanatory Nabi: 256, 263

O' Ghulam Ahmad: 178, 257

Objections to accounts maintenance: 246

Old Testament: 216, 260, 261

Open lie: 305

Paradise: 244, 273, 274

Pardon, Mr. Mirza seeks: 328 to 330

Pardons / indulgences: 245

Parsi: 200, 214, 322, 338

Partial prophethood: 68, 253

Partial superiority over Jesus: 296

Paul: 215, 216

Pauline Christianity: 215, 216

Persian Lineage, Mr. Mirza's claim of: 64, 102, 128, 199

Pharaoh: 16, 265, 325

Philosophy of Sin: 150

Plague: 161 to 164, 167

Poetic verses: 19, 84, 95, 108, 114, 132, 222, 237, 300, 301, 302, 326, 327, 328, 333, 340

Population: 182, 183, 206, 214

Prayer to become prophet: 275, to 277

Prayers, Do not follow the non-Ahmadis in: 109, 110, 111, 112

Predictions of death: 159 to 164, 174, 328

Promised Messiah, faith in the: 92, 105, 303, 339

Prophecy: 42, 43, 189

Prophesies of the common people: 43

Prophet of the Last Age: 28, 59, 91, 114, 284, 305

Prophet, Definition: 5, 74

Prophethood, what is: 324

Qadian, the Holy Place: 131, 237

Qadian: xiv, 131, 133, 134, 327
Qadiani: iv, 78, 202, 206

Qira'at: 279 to 283

Qital: iv, 218, 221, 222, 308, 312

Quaid-e-Azam: xxv, 111, 234, 237

Question to Lahore Ahmadiyya Group: 306

Question, the real: 209

Quran, as the biography of Muhammad: 255, 332, 340

Quranic Caliphate: 336

Rabwah: v, vii, x, xii, xxxi, 14, 118, 237, 239

Rasool: iv, viii, ix, xi, xii, 4, 15, 20, 34, 42, 44 to 48, 77, 87, 92,

131, 161, 177, 209, 255, 256, 261, 264, 272, 281, 282

Relations with the non-Ahmadi: 112, 136

Results of the faith in Kashf and Ilham: 55

Return to the Truth: 187

Revelation to a non-prophetic person: 264

Revelation: iv, 8, 20, 21 to 26, 28, 31 to 37, 264, 330, 336

Review of Mr. Mirza's claims and the Prophethood: 314, 315

Review: 330

Rusul: iv, ix, 31, 46, 258, 265, 275

Sahaba: 85, 130, 131

Sahih al-Bukhari: 117, 150, 281, 285

Salat al-Istikhara: 170

Sanwari: 165, 189

Sapling planted by the British: 228, 301

Self-contradictions: 146, 147

Separate name, Ahmadi: 113, 156

Separate Ummah: 198, 201, 202, 205, 207, 214, 315

Shah Ismail (Shaheed): 217

Shah Nai'mat Wali: 182

Shah Wali Ullah: 287, 290, 291

Shahada: 136, 249

Shaheed: see: *Martyr*

Shame: 24, 171, 175, 207, 231, 287

Shariah: 4, 71, 73, 82, 92 to 94, 134, 200, 204, 256, 314

Signs of Allah: 134

Sikh: xxiii, 64, 66, 179, 214, 338

Spy Party: 232

Status of the Hadiths (Traditions) in Islam: 6

Story of Philosophy: xviii, 213

Suhuf-e-Musa: 261

Sultan Ahmad: 172 to 173

Sultan Mohammad: 173

Syed Ahmad Barelvi: 217

Tanakh: 260

Tasawwuf: 59, 87, 195

The Blessed (ones): 275

Those of you in authority: 225

Three periods of Mr. Mirza's life: 69

Tichi-Tichi: 159, 160

Torah, what is: 260

Torah: viii, 48, 97, 120, 125, 260, 261, 308

Tricks, Mr. Mirza's: 69, 108, 141, 187, 254, 298

Truth, the: 166

Tulayha ibn Khuwaylid: 318

Twelve sons of Jacob: 265

Two-Nation Theory: 316, 320, 321

Ulema: iv, 5, 6, 49, 62, 69, 72, 208, 209, 218, 227, 255, 261, 262, 284, 294, 298, 312, 317, 320, 337

Umar (RA): 62, 100, 101, 281

Ummah:iv, xxiv, 62, 77, 82, 88, 93, 175, 184, 195 to 206, 210 to 215, 309, 312, 315, 322, 337

Unchanging Laws of God: xi, 268, 308, 339

Unseen and science: 271

Unseen: 23, 43, 56, 160, 175, 269, 274, 275

Wafadar, newspaper: 166, 192

Wahabi Movement: 217

Wahi: iv, 31 to 42, 54, 55, 72, 264

War of Independence: 217

Webb, Mr.: 103

What is the real question? 209

What should the Muslim have done? 205

WikiAhmadiyya: 166, 193

William Wilson Hunter: 218

William James: 144

Yacoob: 196. See *Jacob* also.

Yahudi: 196. See *Jew* also.

Yakub Ali Qadiani: 190, 193

Zafrullah Khan: 110, 111, 178, 179, 234

Zakat: 104, 207, 224, 304, 338

Zil: 196

Zilli: 60, 83, 86, 123, 126, 238, 314, 331

Zoroastrianism: xx, 86, 87, 123, 214, 320

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